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HAS THE UNITED PRESBYTERIAN CHURCH A MISSION IN THE NORTHWEST?

BY REV. WM. C. FAUCETTE, SPIRIT LAKE, IDAHO.

AYE. AND WHY?

THE WRITER of this article feels a bit backward in presenting a paper dealing with the subject above indicated. He is not as yet a member of the United Presbyterian body though he expects to become one in the near future. And in the forthcoming, if there seems to be any presumption in the statement of his viewpoint, he asks the charity of those who read, in that they attribute it to a crude head rather than an unkind heart.

It may be well to emphasize at the outset that the above question relates to an individual mission, a distinctive work of the denomination. The writer admits with the utmost freedom that he is not a denominationalist. He believes in the unity of all true believers, and preaches against denominationalism continually. But he is also frank to say that he is preaching in the United Presbyterian church, first, because he believes implicitly that the Lord called him to the particular church of which he is now pastor, and, second, from the viewpoint of his own volition, because he was impressed with the fact that the United Presbyterian church is standing steadfast and four-square upon the whole Word of God. He is leaving his own denomination because it is becoming so exceedingly broad-minded that it is beginning to harbor knowingly quite a number of cheap infidels in its pulpits and seminaries who profess, indeed, that they know God, but in works (and teaching) they deny Him.

With this word of preface the writer would declare his belief that any church has a place, and an urgent mission, in the Northwest, which is undeviatingly true to the Word of God as contained in the Old and New Testaments of the Bible, and which will not harbor in its bosom the sneaking, slimy adders of the destructive criticism. And the writer takes the liberty to say that the very thing that gives the United Presbyterian church a *pre-eminent* place in the golden sun of the Great Northwest is that very faithfulness to the Rock of Ages in this strange era when it seems that the whole world has lifted anchor and is being driven by every wind of doctrine, and tossed. It is notorious, not only in the Northwest, but elsewhere that some of the larger denominations, aye, the writer believes he is speaking with sufficient

conservatism when he declares that *all* the larger denominations are seriously infected with the foul disease germs of Bible-denial, the complete fruition of which is fully illustrated in the fall of the Teutonic empire.

This being true it follows then, that in order to do her best work, the United Presbyterian church should follow that policy which will insure her retaining, not her denominationalism as such, but her distinctive character as a clean church of the living and the true God. When Jehoshaphat, king of Judah, joined Ahab, king of Israel, it was doubtless with much of the modern reasoning of "church union." He might have argued that the "broad-minded, the statesmanlike, the Christian" thing to do was union with Ahab's ten tribes, seeing also that they were brother Israelites—and fellow Presbyterians! Besides it would unite the g-r-reat Israelitish nation! It would go down in history that a "big" thing had been done (and, incidentally, that *me* and Ahab had a finger in the aforesaid pie). But what was the result? A stinging rebuke from Jehovah. We might infer from this, in passing, that our God is not concerned so largely as we may think in our doing things in a "big" way. The writer is inclined to the view that He wants us to *be* something before we begin on the larger programs.

If the other churches that would have the United Presbyterian church unite with them were as careful in maintaining sound teaching as is the United Presbyterian then there would indeed be no objection that could reasonably be urged against such a union. But such is not the case. That was the very reason why Jehovah would not have Jehoshaphat join with the ten-tribed kingdom. Jehoshaphat's denomination was the smaller, but it was the truer of the two. Hence his policy should have been that of Jehovah—let them come to us when they are ready to take the solid ground that we stand upon, not marry them with the sentimental hope that we may reform them by doing so. Remember the ancient tale of the preacher's parrot.

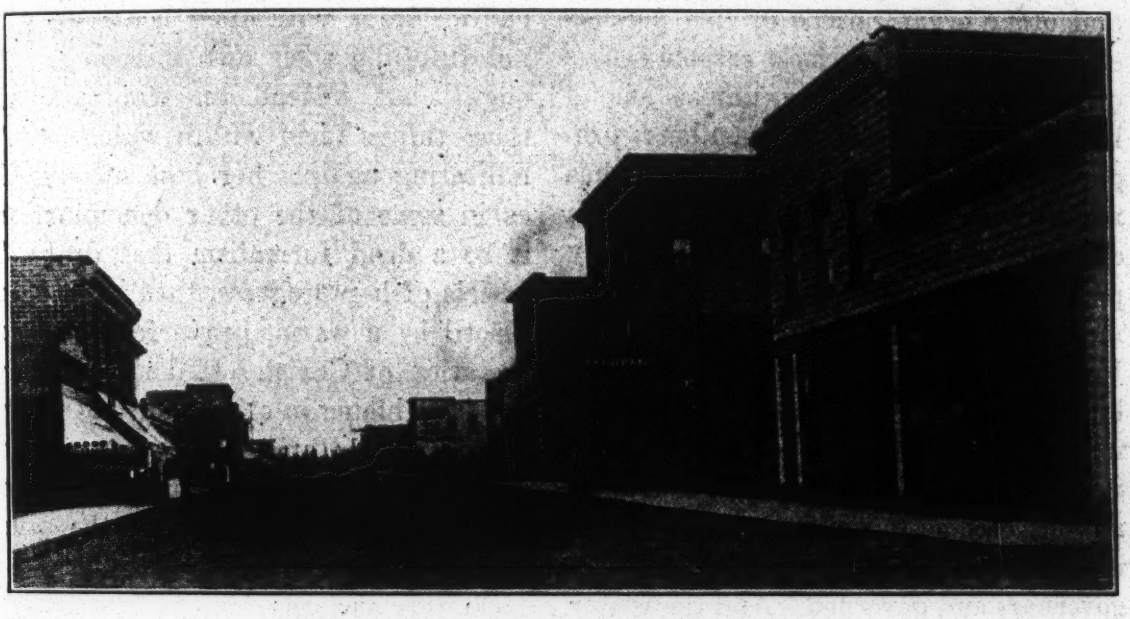
SPIRIT LAKE, IDAHO, NOVEMBER 2, 1907.
Just before a new railroad reached it.

The writer is confident that God is no lover of denominationalism. But the while we are being urged to do the kind,

the brotherly, the godly thing let us be very careful that in so doing we do not lose the blessing that has ever rested upon the work of the United Presbyterians by joining with another body that, indeed, has within its confines many godly men, but which body as a whole is contaminated with a thing that God hates. Let us not confuse the issue. The objection to union should not, most emphatically, rest upon any denominational feeling. If that is all that differentiates the United Presbyterian from other churches, by all means overboard with it. If, on the other hand, the name United Presbyterian is synonymous of a body of people who love God and His Word so much that they refuse to become organically united with other bodies that harbor heresy in their individual churches, and in their seminaries as well, then it becomes a meritorious, a godly, a Christlike thing to finally, absolutely and eternally reject all overtures to that effect.

When the churches that would unite us to them show their sincerity by a repentance that will remove their high places, and destroy from their midst the groves where young men studying for the ministry are taught to doubt the Word of our God; when they are willing to oust from their pulpits the charlatans that now infest some of them, then, and then only, it would seem to the writer's simple mind, can the United Presbyterian church afford to unite with those churches seeking such union.

Some may object that foregoing discussion is not germane to the subject. On the contrary the writer would maintain that nothing more relevant to the United Presbyterian church's mission in the Northwest can be presented than the necessity of an honest and earnest faithfulness to the Word of God, the only sword that can win in the colossal battle for righteousness in the Northwest, or any other section, for that matter. Let us be exceedingly careful that we keep clear of all alliances that in any way tend to compromise our separation from the world and to God. That is the truly broad-minded, the truly statesmanlike,



THE SAME PLACE, NOVEMBER 15, 1908.
What one year and a railroad will do in the wilderness, and also opens a field for the Missionary.

the truly godly, the truly Christlike thing to do. Organic union is no more the need today than in Jehoshaphat's day. The same problems, the same sins, the same Satan were then as now. Turning a pure spring into a swamp never yet purified the swamp. Drain the swamp first!

It is argued that, united with the other bodies we become a much larger body, and, therefore more effective. Is that true as regards the great industrial corporations of the present time? It is not. On the contrary it is perfectly safe to say that the size of the great railroad, and other organizations of like ponderousness, is one of the most serious causes of the present seething unrest among laboring men. The tremendous proportions of these immense industries has resulted in the loss of contact between employer and employee, and that very point of contact was a large factor in making for industrial contentment. Now it is gone and the large employer knows but few of his men by face or name. What is the result. Unions, Socialism, anarchy. The same is true as nations become unweildy in size. There is not enough understanding between governors and governed. And the writer would confidently affirm, with concrete evidence at hand, that the same is true in principles of churches. It is noteworthy that the seven representative churches described in the second and third chapters of the Revelation are not branches of one central stem—they are seven distinct and separate bodies whose only union is Christ standing in the midst. Too large bodies tend to politics, wire-pulling and such like contemptible evils. For proof the writer merely refers to the humiliating conditions that prevail in our larger denominations. It would really be better for these unweildy and politic ridden organizations to be broken up into smaller units, than to even contemplate a union which would only tend to increase the disgraceful playing of putrid politics that has become a perfectly evident curse even in the eyes of the outside world. It is better to be small and clean than big and dirty.

If the United Presbyterian church would fulfill her mission in the Northwest; a mission which she most assuredly has as a faithful follower of our Lord and His Christ; it would seem to the writer that the necessary thing is not church union with other bodies that are not fulfilling their own mission as they ought, but instead an elimination of those things from within which may be militating against her best success. If, as in some of the other denominations, it be a dead formalism that drags the wheels of her progress, then let it be replaced by a warm, prayerful, vital presentation of Christ. If denominationalism is to blame in other quarters, if that has crowded Christ nearly out of some churches, let Christ be lifted up and churchanity be relegated to the scrapheap of all other worthless things.

Do this and the United Presbyterian church in the Northwest will become a burning bush, gloriously aflame, but unconsumed, and all denominations will turn aside to see the unusual sight. Do this and success will bless her efforts even as God blessed Judah's king of old.

Do this and the name, United Presbyterian, will ever hold its place as an honored name by all denominations which will rise up and call her blessed, even though she does refuse now to be party to a union that has nothing but worldly wisdom to recommend it. Do this and when the Bridegroom cometh, and there takes place the wonderful

wedding in the clouds, the United Presbyterian church will have her part in the sweetest choral that ever trembled upon the heavenly air, the song of the redeemed and the rewarded, and her God-given mission to the Great Northwest will stand glorified upon the eternal annals of the everlasting God.

Editor of Women's Missionary Magazine,
Xenia, Ohio.

The following resolution was presented and unanimously adopted by the Session of the Riverside, Cal., congregation.

Feeling somewhat the disheartening and discouraging influence of the forces whose call has made the work of the Lord through the United Presbyterian church in a measure uncertain, the Session of the congregation of Riverside, Cal., wishes to record its heartiest appreciation to the editors of our papers, to the board secretaries and to the presidents of our institutions who have written and spoken words of loyalty to the cause of Christ as represented by our beloved church.

In these days of unbelief and worldliness we trust the United Presbyterian church will ring true to the Word of God and to the work to which the Lord has called her, "that no man take her crown."

H. M. JAMIESON, Moderator.
E. P. THOMPSON, Clerk.

April 10, 1919.

* * *

Messages of like sentiment with the above, expressing the conviction that the United Presbyterian Church has a place and mission sufficiently distinct to warrant the preservation of its separate existence as a denomination, and deploring the uncertainty into which its plans for future work have been thrown by agitation for "union," have come in large numbers from a wide-spread area of the church.

The reports closing the past year's work are not such as to warrant the absorption of The United Presbyterian Church by a denomination greater numerically—Editor Women's Missionary Magazine.

Federation, Not Union; Consolidation, Not Absorption!

By Rev. Elbert L. McCreery (Formerly Missionary to the Sudan).

Absorption! Are we ready to see the various boards of our Church, with their work, absorbed by the larger Presbyterian Church? There may be some who would desire that. Would the task God has set for us be accomplished better and more quickly in that way or not?

We as a Church are well able, with His blessing resting upon us, to accomplish the full task God has set for us. To do that we need not lose our identity.—Extract from article in the *United Presbyterian*, March 13, 1919.

Read the entire article; it is good.—Editor W. M. M.

SOUTHERN CALIFORNIA AS A MISSION FIELD.

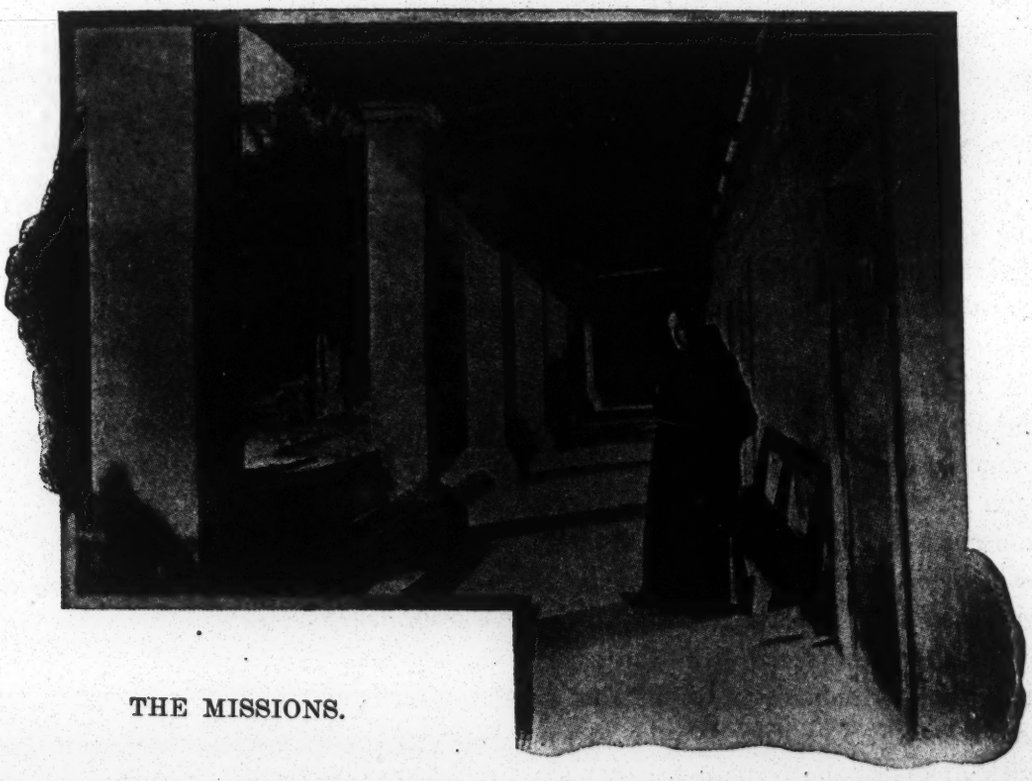
By Mrs. Florabel Patterson Rosenberger, Whittier, California.

"You must have read in parchments old and faded,
How on a time a Spanish ruler, hearing
Of this bright land by the Pacific Ocean,
Then all in heathendom, and half discovered,
Sent ships and priests to claim the blessed country.
Besides, they were to build great mission houses
Here by the mountains and along the ocean—
And when they could, convert the native heathen.
It was no race of wild and fierce born warriors
Lived in these mountains at the first beginning,
But simple people, weak, and little knowing.
Well, so they came, these pious priests and soldiers,
Built these great missions northward by the ocean;
And built a road—"The King's Highway" they called it,
Two hundred leagues, thus linking all together.
* * * and, you know the story—
How the friars came, brought with them bells and vestments—
First hung the bells on trees to call the heathen,
Then built rude huts of reeds and spreading bushes,
And started thus a mission in the desert."
—From Major Byers' "Bells of Capistrano."

GREAT HONOR is due those early missionaries of the Roman Catholic church who came with the explorers and adventurers of the seventeenth and eighteenth centuries and who alone mitigated to the Indians the severities of the conquering Spaniard. It would be unfair to underrate the sincerity and purity of purpose of the Franciscans of that day. In an age of brutal cruelty in both church and state, they accompanied military expeditions to look after the welfare of the natives—anticipating, as it were, the Red Cross and Y. M. C. A. of modern days. Often alone, a monk would penetrate the wilds to reach the unsaved, suffering cold and hunger and thirst and loneliness and persecution and death itself with no thought of reward except the approval of the Master whom he served with all the fiery zeal of a crusader. The majestic ruins of great missions that today are found where once there were large Indian populations attest the energy and devotion of these pioneers.

It was shortly before the Declaration of Independence that the Spanish Friars were dedicating a chain of mission houses from San Diego to San Francisco—twenty-one, all told, along the Pacific coast. These were connected by a road called El Camino Real or the King's Highway. No period of the Coast history is of more romantic interest than this and no character more loved and revered than Father Junipero Serra. Faithfully he tried to teach the Indian the arts and crafts of civilized life and as faithfully strove for his conversion. In spite of many hindrances they succeeded in bringing the Indians to a better mode of living and their influence over them was good in many ways, but in adapting Christian worship to the beliefs and practices of the pagan tribes, they failed to Christianize paganism and committed the fatal error of allowing Christianity to become paganized. Their treatment of the natives was successful so far as the accumulation of material wealth was concerned but it was not at all conducive to their intellectual advancement or development. Instead of patiently teaching right thinking and right living, converts were required to conform to a system differing

but slightly from their former practices. As one reviews the lives of sacrifice and devotion, it is impossible not to regret that they were expended upon a system that every where has meant stagnation and paralysis. A deeper knowledge of truth would have laid the foundation in this great Southwest of a more spiritual and vital religion. It would have sought the highest development of the individual and demanded that his acceptance of Christ be shown to the world by his transformed life. It would have striven to make his beliefs an "abiding actuality." But no Protestant missionary found his way into this region and the Spanish speaking Indians of the New World became Roman Catholic through the tireless labors of consecrated priests or through fear and compulsion.



THE MISSIONS.

The independence of Mexico in 1822 was the death blow to the Franciscan Missions and they lost ground year by year until 1840 when the cupidity of the Mexican government coveting their wealth, secured their very valuable properties and broke up their establishments altogether. These stories of the old missions of California read like a bit of the romantic far-away past but they form an interesting and exceedingly important background for all her later history. The descendants of the union of the Spanish and Indian races are now known as Mexicans and a distorted form of Catholic Christianity prevails among them—a strange mixture of superstition and priest-craft with not a few of the old Indian rites and ceremonies added.

Many thousands of these people are real "native sons" of California and many more thousands have crowded into the lower counties during the last few troublous years. They constitute a mission problem of no mean proportions; and of all our foreign speaking peoples our greatest neglect is this Latin-American group. They have for the most part lived in small villages known as *plazas* quite apart from the American

population. They are our "hewers of wood and drawers of water," going about in gangs from orchard to orchard, from ranch to ranch, picking fruit, gathering walnuts and herding the flocks.

The Methodist Episcopal Church is doing the largest work of any denomination in Southern California among these people. In addition to evangelistic work they are conducting two Industrial Institutions and various lines of social work in the city of Los Angeles. The Spanish American peoples offer wonderful opportunities to those that are ready with love and patience to meet them with vital truth, and the strong living faith in Jesus of men released from the bondage of the old life, bears testimony to the power of the gospel. There is needed a close union of all the forces that are Christian to carry to a successful issue this task, one of the greatest of the California Protestant church.

The Mexican problem, is however, but one among many that confronts Home Mission Boards for, since the days of the Franciscan Friars, many transformations have been wrought in sunny California—political, social, industrial, religious. From the control of Spain the territory has passed to that of the United States, from the Castilian tongue to the English; from the Spanish law to Anglo-Saxon; from the wild free life of mountain, desert and valley to the well ordered industrial routine of a great mining, agricultural, horticultural empire.

While the Catholic faith is still predominant, the mission interests of the present day have largely passed into the hands of the Protestant churches of which there are in the whole state twenty-four hundred with a membership of fewer than three hundred and fifty thousand in a total population of two and a half millions. Gold, whether of mine or fruit or grain or bloom, has attracted so large and varied a population that no section of our country is more cosmopolitan than California. Fully one-half the Chinese, more than three-fourths the Japanese, and practically all the Koreans, Filipinos and Hindus now in America, are to be found on the Pacific Coast and Southern California has her full quota of each.

Isaiah might have been writing of California when he said: "In the wilderness shall waters break out and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water," and these vast reclamation and transformation projects have been made possible by the labor of these Asiatics. In view of the increasing importance of our international relations, this situation requires no comment, other than to ask ourselves if we have done all within our power to Christianize these contacts. California stands in a strategic position with reference to the Oriental and our treatment of him here touches not only our Home Mission responsibility but re-acts upon the Foreign work as well.

Our State Capital numbers eighteen thousand Southern Europeans, and there are eight times more churches and missions for the twenty-five hundred Orientals in that city than for the entire English speaking population. A visit to the Ann Street school in Los Angeles would remind one of Ancient Babel or modern Jerusalem. An ethnologist could sit in Pershing Park and point out to you Armenians, Australians, Austrians, Canadians, English, Finlanders, French, Germans, Hollanders, Hungarians, Italians, Portuguese, Russians, Scandinavians, Slovaks, Swiss, Syrians, and Turks as the daily procession goes by.

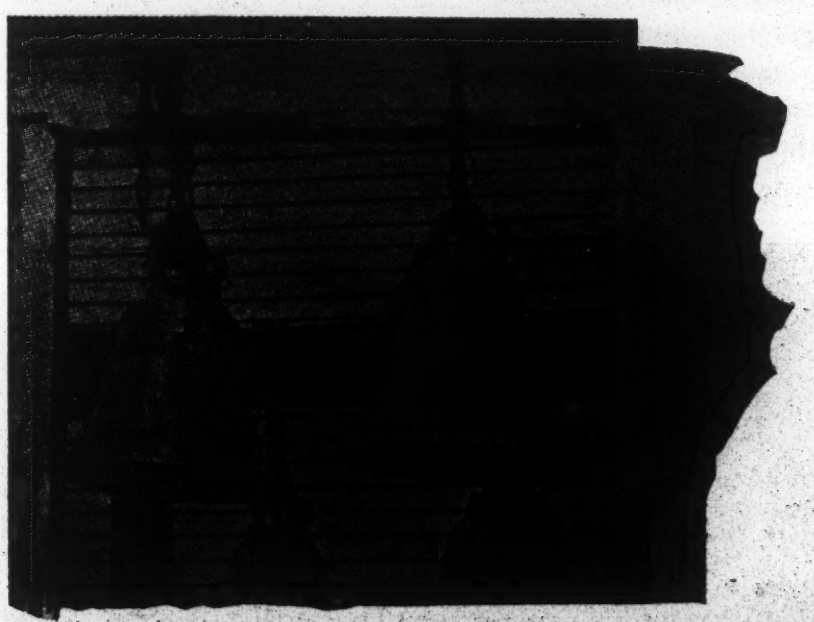
Last year, our Pacific Coast Agency of the American Bible Society circulated 110,000 volumes of Scripture in sixty-two different languages and dialects. It reported that—

9 persons worked among Swedish alone.
4 persons worked among Italians.
13 persons worked among Spanish.
7 persons worked among Japanese.
4 persons worked among Chinese.
7 persons worked among Germans.
5 persons worked among Portuguese.
3 persons worked among Finnish.
42 persons worked among all nationalities.

matchless boulevards and pleasure parks, its ocean beaches and sky-line drives, while resolutely disavowing all civic and religious responsibility.

Others, while establishing residence on the Coast, seek to attain the same sinecure position by leaving church letters and rights of membership "back home," pleading this as an excuse for escaping service.

The Christian forces to meet the needs of all these groups seems very small and inadequate, but long ago the wise man saw "that the race is not to the swift nor the battle to the strong," and the prophet declared that "it is not by might



"The old town of San Diego, four miles north of the present city, is now almost abandoned. The little chapel is still used for worship and from an uncouth wooden frame outside its walls hangs two of the old mission bells which formerly rang out the Angelus over the sunset waves."—Stoddard lectures.

Such statistics show what a staggering problem of Americanization as well as Christianization is ours, but added to this California has the unique problem of extending semi-missionary care over the thousands of tourists who annually drift hither and thither enjoying the delights of a semi-tropical climate with its luscious fruits and fragrant flowers, its

nor by power but by my Spirit, saith Jeohvah of hosts." A few men and women of vision, spirit-filled and spirit-guided, won significant victories at Ephesus and Corinth, at Rome and Alexandria, and like victories are expected in San Diego and Los Angeles.

Even though California is cosmopolitan, it can show an unusually large

proportion of highly intelligent and highly moral people, many of them from the most favored circles of eastern communities; men and women of purpose and determination and enterprise and vision, such as have always done the pioneering on difficult frontiers. Open-minded and adaptable, they left many of their petty prejudices behind them when they decided to leave the old ancestral homesteads.

The church is as cosmopolitan as the community, in a sense. The membership of any local congregation is made up of a few "native sons" and representatives from every diocese, presbytery, conference, association or synod of every other state in the Union. Such a multiplicity of habits, customs and traditions as jostle elbows in the pews of every California church would give many an Eastern pastor much concern; but the open-mindedness and adaptability, the team-work and originality that is developed by the sharp contact of many and varied ideas is the encouraging feature of the situation. May this in part account for the fact that no state has so aggressively promoted Federation and Comity as has California? Our inter-denominational policy has become co-operation in place of competition and waste. With Dr. J. Clarence Pinkerton, recently of the First United Presbyterian Church of Los Angeles, as executive secretary of the State Federation, the Home Mission Secretaries of Southern California face forward, realizing that more efficient service with more of the sacrificing spirit of the Old Mission Fathers will be required to transmute the "El Camino Real" into Isaiah's highway:" "The way of Holiness."

A HUGE CALIFORNIA FRUIT TRAIN COMING THROUGH THE APACHE CANYON ON ITS WAY EAST.

CAN THERE BE A CHRISTIAN AMERICA?

By Mrs. J. P. Giffen, New Concord, Ohio.

CAN THERE BE A CHRISTIAN AMERICA?

"BLESSED is the nation, whose God is the Lord." It has been many centuries since the Psalmist penned those words. They were written during the prosperous days of Israel's history, when the people recognized God as supreme and Jerusalem with its Tabernacle service as their chief centre of interest. A little later they reached the pinnacle of their fame. As a nation, they were a living illustration of those words. Israel then occupied a unique position, for real worth, among the nations of the world.

A very similar opportunity is open to America today, and with it, the blessedness that attaches to any nation or individual whose God is the Lord. What is the religious condition of our country today? The statistics of 1918 tell us that there are in round numbers 25,137,000 members in the evangelical denominations and about 15,000,000 Roman Catholics. What of the rest of our population? By a simple process of substraction we know there must be over 60,000,000 people in the United States who need the prayerful consideration of Christian people. If we are loyal to Christ, we will not be blind to the needs of the unchurched masses in this country. Let us look at the situation honestly. We profess to love and serve Christ; thousands of these do not even know about Him. He wants Himself made known to them. "If we have not the Spirit of Christ, we are none of His."

Several denominations have made a thorough survey of the religious condition of this nation, which is interesting reading. More than that it shows some alarming facts.

The past five years' experiences have taught us that many dangers lurk within our own borders. When we know they come from quarters where Jesus is not known and served even the desire for self-preservation ought to push us out to do something to change conditions. It is a time to make our democracy safe for ourselves as well as for the world.

In naming the different classes who need the special attention of Christian people, we remember that they are not created so different from ourselves, after all. We are all just "folks," and many of them, through no fault of their own, have not had the opportunities many of us have. Hence the difference in social and spiritual condition. This very fact should call forth our interest and sympathy.

We are a nation of many peoples. Our native American Indians comprise 350,000 of the population and only one-fifth of them are Protestant Christian.

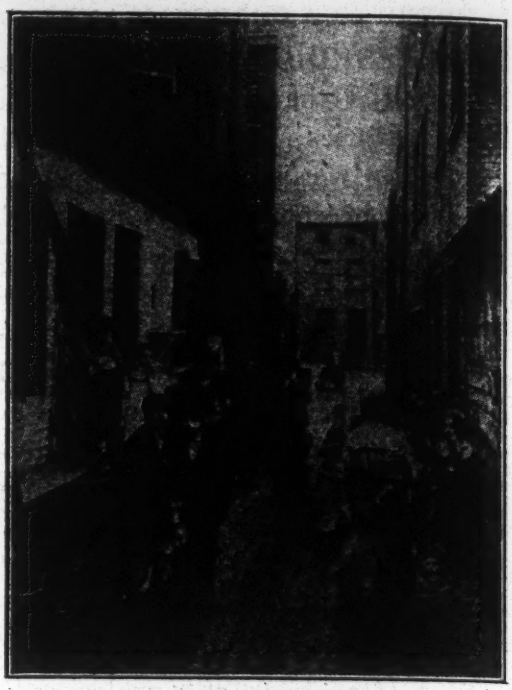
"Every tenth man among us is black." The ten millions of the Negro race make a large factor in our population and we have our mutual problems for solution. The Negro is naturally religious and in proportion to his numbers, really "excels in number of churches, in membership, and especially in number of preachers. But one who knows them well says of the Negro church especially in the South that "as an agency of Christian life and leadership it is notably deficient, having lax moral standards, poor business methods, crude and noisy worship, and no fundamental grasp of race needs, and their remedies." The recent migration of these people to the North, and especially into the cities, has produced a social and

moral condition which calls for prompt and careful consideration, by Christian people. The colored churches of the North have not taken sufficient care of the new comers and the white church people have done practically nothing for them as yet; hence, an acute situation to be cared for.

Our Southern and Southwestern states have attracted many Mexicans. In one city alone in Texas there are over 30,000 of them. Long under the sway of Roman Catholism, in Mexico, their contribution to the commonwealth has very little of value. Their ignorance and vice really foram a menace.

The far western states have the problem of the Chinese and Japanese races. All the states of the union have to do with foreign immigration, which is very different in character from what it was a century or so ago.

About one-seventh of our population is foreign born. The foreigners come chiefly to make money, and they do make it, both for them and for us. They come from every nation of the globe, bringing with them their own national language and characteristics. If this country would study more closely the habits and needs of the lands, whence they come, we would know better how to deal with them, our sympathies would be broadened, and perhaps our attitude toward them would be considerably changed. They represent various religious faiths. Some are Protestants, some Jews, many Catholics, many—tired of priestcraft—forsaking religion altogether. There are Mohammedans, also, here, and with their religion are a challenge to our Christianity. Conservative estimates say that fully two-thirds of these foreigners have no church affiliation, whatever. "Whether immigrants remain aliens, or become Americans depends less on them than on us."



BASIN ALLEY
Where Arabs, Syrians, and Italians dwell.

We must also remember our Southern Highlanders. They have a noble ancestry, but unfortunately have been long hidden away in the mountains, without the social and religious advantages of the more open country. Then "Mormonism has never been met squarely," and it has become too firmly entrenched among us. We must count also the many people who have gone into the newer parts of our country, away to places without churches and religious services. The neglected rural fields, also, make their appeal for considerations. The people included in all these classes number into the millions. Now, *Can there be a Christian America?*

We answer unhesitatingly, yes! God is able to make America completely His own. In so doing He desires to use human agencies to carry out many of His plans. Especially does He want messengers and means to bring the Gos-

pel to all the un-evangelized in America. There is a vast field and a trenmendous opportunity for Home Mission work here. A man working in one of the lumber camps expressed it very emphatically thus: "What this country needs, and needs bad, is religion, and it needs a *whole lot of it!*" Nothing else than Home Mission work can be depended on to bring us the transformed national life.

We have seen from the brief survey of it, something of the needs of the field. Precious as our Lord is to us, and as much as we enjoy through Him, it is strange, indeed, that there are so many close at hand, whom we have neglected to acquaint with our Master. The first steps in a National transformation surely must be in the hearts and lives of God's own people. It is a tragic fact that business cares, (even household cares, many of them), and earthly attractions, have drawn away God's people from concern for the things of God's Kingdom. People generally have reversed the command "Seek ye first the Kingdom of God and His righteousness." The effect has been marked in our national life.

We have come to a new era. The past five years have worked great changes and we face new relationships and new demands upon us. "In the providence of God, human need and Christian opportunity have met in America." It is a time to push Home Missions. The motto of every Christian in this land should be, "America for Christ!" Oh, that we could realize, that what we invest in Home Mission work in such a time as this will render a larger service to the world than ten times the amount a few years later!

POVERTY IN THE MIDST OF WEALTH—THE BREAD LINE.

Our place in the world war was a notable one. The world looks to us for large things in the Reconstruction period after the war. To meet the demands on us, our American civilization must be purified. The leveling influences of camp-life and battlefield ought to lead to deeper interest in one another and closer fellowships in our own country in times of Peace. "We know more of the common ties of humanity than ever before. Human beings face each other and

understand each other as seldom before. Religion has a new meaning and a new force. Purely formal religion is pushed aside as meaningless; but the real, the genuine, the vital, the human heart longs after this and human speech does not hesitate to confess the necessity of it" Dare we let a time so fraught with opportunity, not only for the "Cross, but as well for the flag" pass by, unimproved?

has worked for the brother-hood of man in a notable way. It has taught people the great lesson of sacrifice and self-denial for a worthy cause. It has demonstrated that money can be raised in vast sums, in record time, and frequently. We have learned to think in terms of millions, where five years ago it was in hundred and thousands. We have learned to think of *others,* and and many of them not of our own race.

IN THE TENEMENTS WHEN THE MOTHERS ARE AT WORK.

The church must awake to the call of the hour, for *the church is the fountain head of Home Missions.*

Mission work to be really effective must be linked up with some evangelical organization. The chief business of the church is missions, though, to a great extent, she has failed to realize it. There are evidences just now that she is waking to God's call. Larger things in Christian service, are being planned than ever before by a number of the denominations. We have learned some lessons from the war. People have been brought face to face with the deeper things of life, even things of Eternity. The war

The spirit of unity has been advanced. If we have done large things for our earthly government, shall *we do less for our Saviour King?* The spirits of service and sacrifice has made the missionary program seem reasonable and possible as never before the war." The folly of neglecting the un-evangelized citizens of our Republic has been frequently demonstrated in recent months. We can no longer afford it for sake of the state. But above that we fail the Master, at the hour of crisis, when He is counting on us. His glory is the supreme incentive, to service, for our fellowmen.

The urgent call from other nations for

leadership in the reconstruction of national life over-seas should move us to purify our own national civilization. "Unless there is a genuine Christian civilization in America," our influence "over there" will fall short.

The responsibility rests upon the church in America as the channel through which God would send His holy spirit and power to bless the whole world. America Christian, and a great step has been taken in world evangelization. What are you going to do about your part in the work? The Master calls us to study conditions, to work, to pray, to give! If each one heeds and obeys, America can be won for Christ.

EVILS TO BE OVERCOME TO MAKE A CHRISTIAN AMERICA.

By Mrs. I. C. Rankin, Minden, Neb.

DURING the World War it became evident to earnest observers that the forces engaged were of such a character that there would result widespread changes. Long before the war ended many saw that, because of the radical changes inevitable in the social systems of the world, because of the overthrow of distinctions relating to classes and races that had existed for ages among men, the war would be followed by a period of Reconstruction unparalleled in history. We cannot, therefore, say that the present conditions have come upon us by surprise. At least Christian leaders have been earnestly watching the national horizon and also the world horizon for signs and portents by which they might forecast the future. Probably there has never been a time when the whole of Christendom has sought more intently to know what the "next step" might be and where it might lead.

The time is upon us now. It is safe to say that it in no way disappoints the seers who tried to prepare us for it. The news from every part of the world of the overthrow of kingdoms and changes in conditions of living speak of the tremendous upheavel. The reports from the Peace Conference at this time (April) tell us that where four Empires once stood twenty-four states will be erected. The story of Russia cannot yet be told but enough is known to convince all that the most radical changes have been introduced into the social life of a great people and there is abundant evidence that the doctrines proclaimed there and which are the basis of the new order that now struggles for recognition are being propagated throughout the civilized nations of the world. Though peace has come the world still seems "on fire" and many of the old structures that have served society for ages seem crumbling into dust. It is in the midst of such changes and scenes that we are taking our bearings and considering what is best for us as a nation and so determine upon a program for the Church.

Certain great social evils have seemed firmly fixed or, at least, strongly entrenched in our national life, such as Mormonism, Intemperance, Sabbath Desecration and the Divorce Evil.

Will any of these be swept aside by the vast upheavals that are taking place? Will they be changed or altered in any way? Will there appear other

evils of such transcendent importance as to overshadow these evils with which we have so long contended? Or, will these old enemies simply be camouflaged or change front in such a way as to force new methods or virtually a new fight?

No doubt the changes introduced into society by the larger entrance of women into the industrial life of the nation and to some extent into that of the world will have an important effect upon the marriage relationship. Probably the wider franchise of women will bring to bear the woman's view point in future legislation on this as well as Child Labor and other social and educational matters.

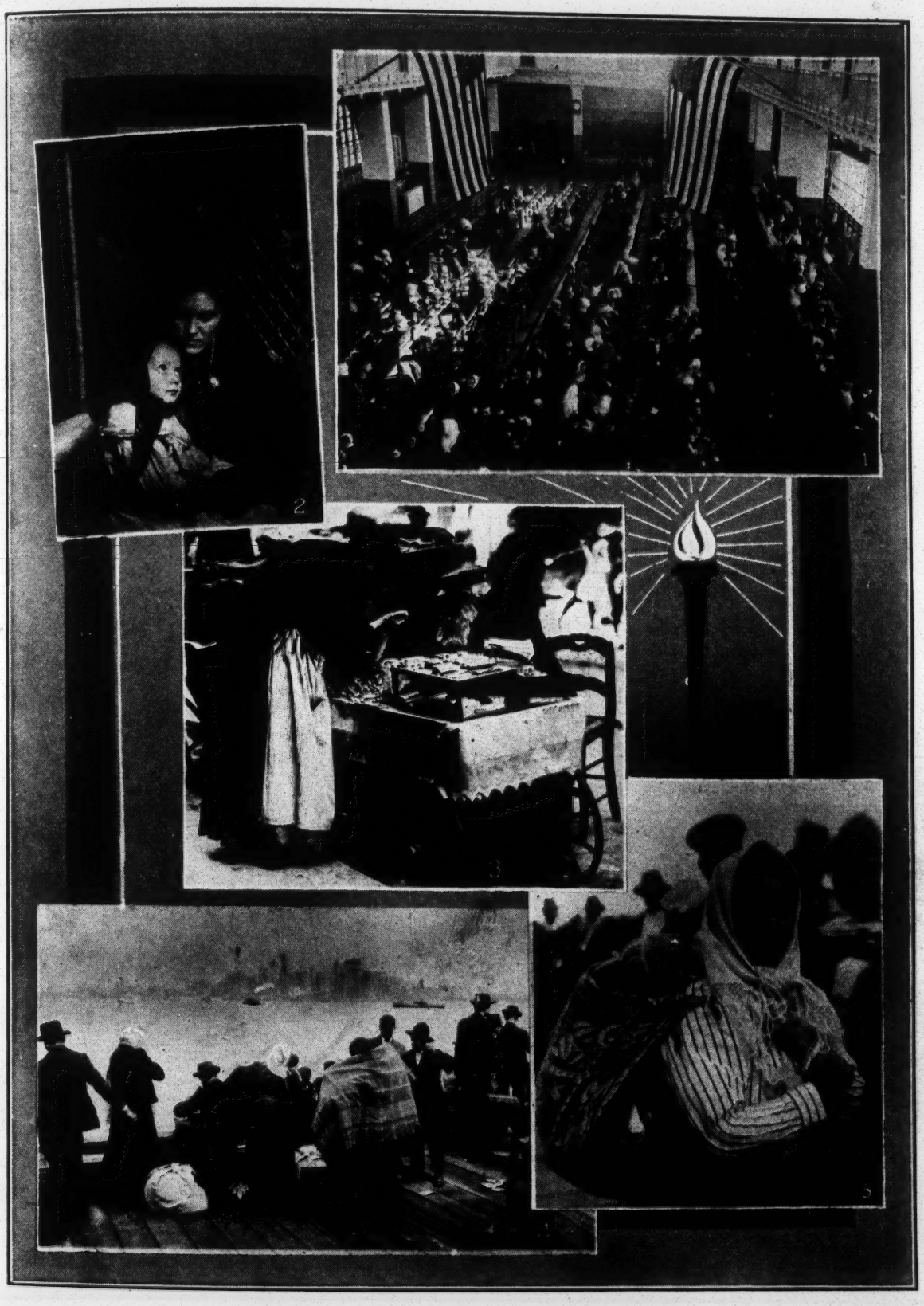
It is to be expected that 2,000,000 of our young men returning from the Europe that has produced the so-called "Continental Sabbath" and having passed through a period of war when no time is sacred and when the restraints that have been honored by tradition as well as religious precept have been removed—it is to be expected that such a condition may introduce new factors into "Sabbath Observance." Sabbath desecration may change its form but it will continue to menace the spiritual life. One of the fundamental needs of the whole army of toilers and of men in every phase of society is the need of the "rest day" which religion has given him. The fact that this day is being commercialized by profit makers and that the hours for rest are being consumed by many with consuming pleasures only emphasizes the need of the day and the great need of the development of the religious life that provides the real rest for those who are "weary and heavy laden."

No doubt the attainment so far realized in National Prohibition will materially change the method and nature of our conflict with the "Appetites that Unmake Men." John Barleycorn may be permanently retired but his sister Lady Nicotine will at least be with us. The conflict is certain. One of the leading newspapers of our country observes that "the creaking tumbrel which carted King Alcohol to the gallows has been turned around and started back after Lady Nicotine;" others think because of her popularity in civil and military life her Ladyship need not hasten her preparations for her execution; while still another editor cheerfully dismisses the probability of his own discomfort with, "A match, please." The conflict is on!

The old race problems that have been with us throughout our national existence will doubtless be supplemented by new complications when the tide of immigration again sets in. The evil of race prejudice, emphasized by the war, must be overcome. The Great Teacher gave mankind "a working principle by means of which beings so different, some white, some black, some yellow, some old, some young, some men, some women, some accomplished, some stupid—mankind could, after all, live together in harmony and develop to the utmost possibility. And that principle was the Golden Rule. It is the least sentimental, the most profoundly practical teaching known to men."

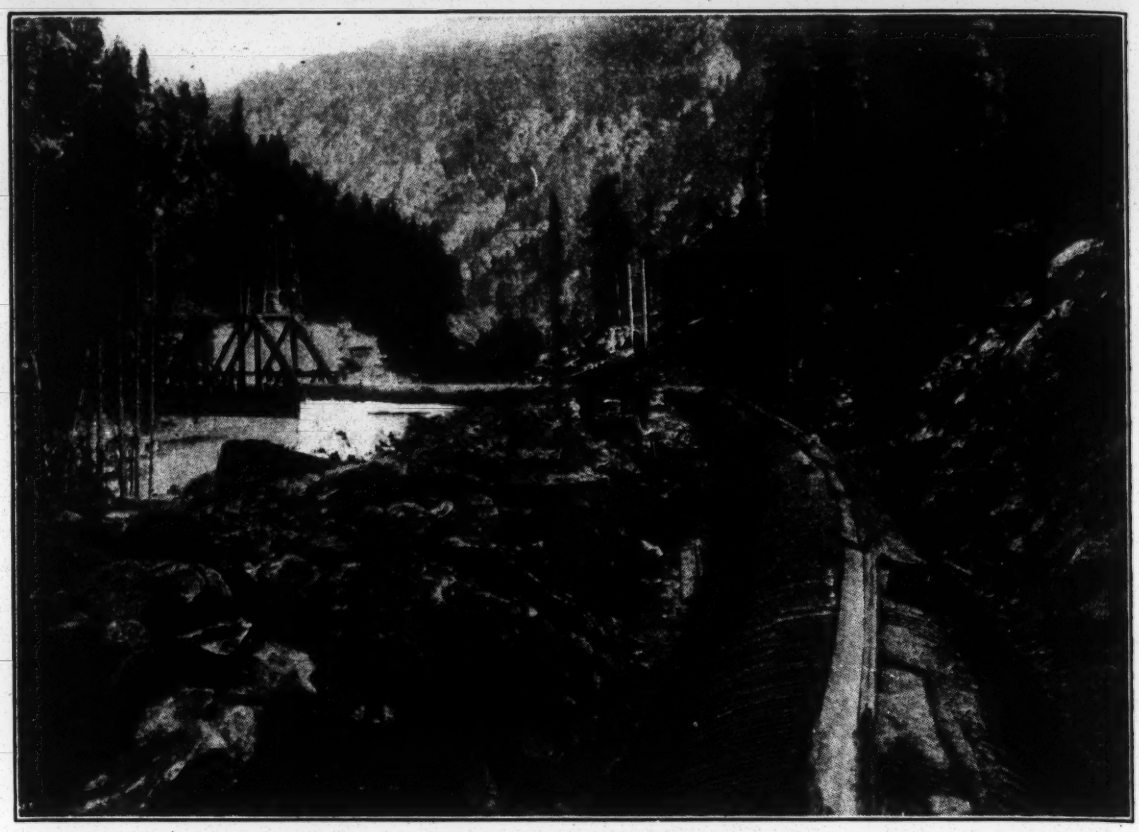
Possibly one of our first tasks of reconstruction will be to unmask our old enemies and reveal our old foes.

The war has not changed the fact that Mormonism as found today, that Intemperance of any kind, that the misuse of God's Day and a light esteem of marriage vows are evils that retard the realization of the Kingdom of God among men. The church's work in



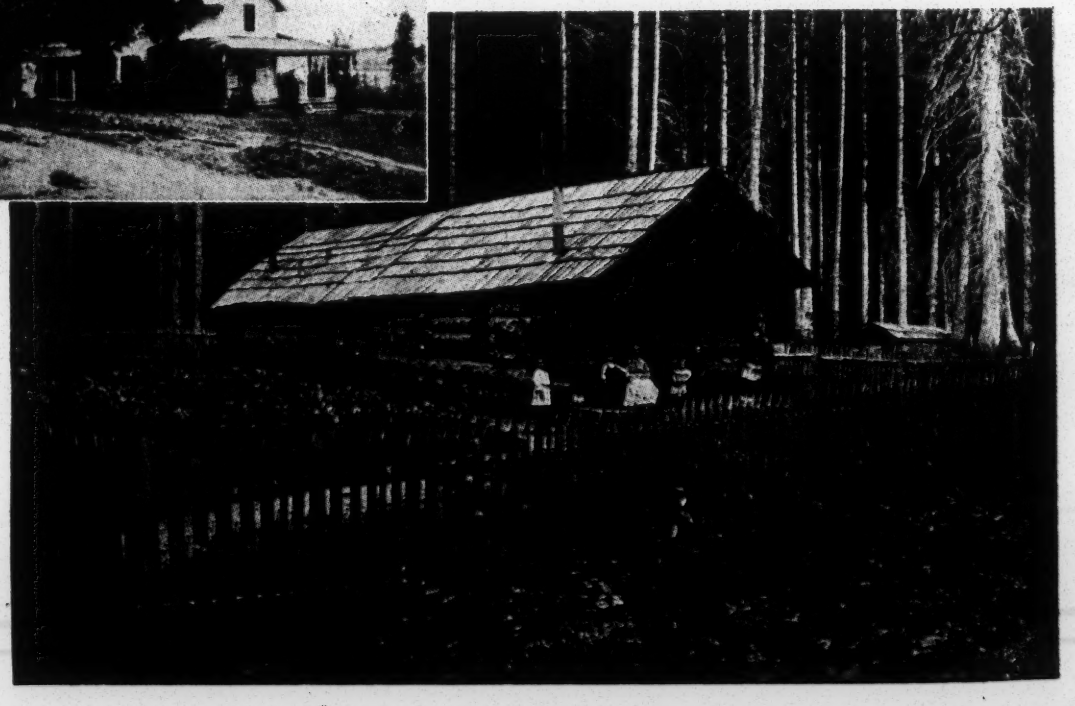
ALIENS IN AND OUT OF ELLIS ISLAND.

No. 1, Registration Room. No. 2, The Thrifty Emigrant. No. 3, "The Push Cart." No. 4, A Look at the "New World" after release from Registration Room at Ellis Island.



A STEEL PIPE CARRYING WATER TO THE GREAT NORTHERN POWER-PLANT IN THE CASCADES.

AFTERWARD A MODERN HOME.
A PIONEER CABIN—



America is not finished until these evils are overcome.

There will be other questions demanding the attention and the thought of Christian men and women. The defining of Social Justice will be a task from which it will be impossible for us to escape. In its solution the public is going to demand that the Church shall take a stand and the Church is apparently anxious to lead the way "with malice toward none and with charity for all" to the truth as it is in Jesus—that God "made of one every nation of men to dwell on all the face of the earth."

But after all is said and after all these considerations and many others have been carefully weighed, there remains the conviction taught by ages of experience that these evils must be "put away from our midst" before America can be fully Christianized.

But it will be ours, in order to save America from the mistakes of other nations and in order to blaze a safe trail for humanity, to bring to the solution of these and all problems confronting us an understanding undimmed by compromise with evil and a judgment unbiased by prejudice.

Harry F. Ward says: "In the face of the social sins of the times, to thunder the call to social repentance; to make vivid the outer darkness that awaits the civilization that fails to realize the 'righteousness of the Kingdom;' to challenge the faith of men to the building of the city of God upon this earth; to show men how in all high service together they may use the things of earth for the house of the spirit—this is to herald the social evangel; this is to proclaim the gospel of Jesus for the redemption of the world."

Indianapolis, Ind., March 25, 1919.
Women's Missionary Magazine,
Xenia, Ohio.
My dear Editor:—

The general interest on the part of church people in preventing legislation to legalize "Sabbath motion picture shows," will, I think, make the enclosed thrilling story of the Indiana experience of interest to your readers.

With a desire to help the good work I trust you can use this article in your valuable paper soon.

Very sincerely yours,
EDGAR L. WILLIAMS,
Executive Secretary, Church Federation of Indiana.

HOW FEDERATION WON IN INDIANA AGAINST "SABBATH MOVIES."

By Rev. Edgar L. Williams, D. D., Executive Secretary, Church Federation of Indiana, Indianapolis, Ind.

The fight against "Sabbath movies" is on in practically every state, more than thirty now in legislative session and the battle has been especially acute in Indiana, Ohio, New York, Connecticut and Rhode Island. Brokers in New York offer investment for idle Saloon money in motion picture stands, made tempting by legislation to legalize movies on the Sabbath day so that cheap five-cent shows can make big money from large Sabbath crowds in the cities and in thousands of small towns.

The bill to legalize motion picture shows on the Sabbath Day was defeated in the Indiana Senate by the small margin of one vote. It was a stiff hard fight. *How did the church forces win?*

1st. There was a great tidal wave of protest from the constituency of the senators at home. This had great influence.

2nd. How was this brought about? Mainly by the Church Federation. We sent 4,000 protest blanks to 2,000 pastors in Indiana and they were signed by about 100,000 persons. The Executive Secretary by hundreds of letters and phone requested telegrams to be sent and interviews to be made with Representatives and Senators at the State House, and when they were home over Sabbaths.

3rd. When Senator Franklin McCray, speaking for his Movie Bill said, "Only the Secretary of the Federation and not many ministers of the state were opposing the bill," a very thrilling answer came from Senator Bracken, who said that such a statement was unfair as the protests from hundreds of ministers and church people came "fluttering in like doves from *every township* in the State." Was there ever a finer tribute to the value of Church Federation thoroughly organized and protesting against evil in legislation?

4th. On the first vote only one was lacking of a constitutional majority to pass this vicious bill and three of the Senators were absent. Immediately the next day the Federation Secretary got in touch with five cities in the state by phone to urge the leading citizens to influence three Senators to vote against the passage of the bill. Phone conferences were had with ministers, Catholic priests, and business men to bring influence to bear on these Senators.

The second vote two days later showed the movie people had lost one and thereafter they could not rally for the bill was killed.

In states like Indiana the church influence or organized church forces when massed for a compact pressure can do almost anything they wish in winning battles for right legislation through a federation well organized with strong leadership. The fight must be persistent and command every resource. It is doubtful if it can be conducted in any better way than massed forces around the central office of a church state federation. We must have organized good to meet organized evil.

Thrilling Scenes in the Senate.

There were some amusing and thrilling experiences in the Indiana Senate. When the motion picture people learned there was careful system in getting protests all over the state they also arranged to have petitions signed in every show asking for the legalizing of movies on the Sabbath Day. Twelve bushel baskets of cards claimed to have been signed by 400,000 people were brought to the Senate, but we were able to show that children had signed their cards several times and the Senate asked how many were duplicates and Lieutenant Governor Bush, the Speaker, raised the question whether the inquiry meant the duplication of baskets or the duplication of cards. This was followed by laughter. On the other hand the quality of Church petitions going direct to the Senators could be seen by them to be of no mean citizenship and attention was called to this fact.

Let all moral forces, church papers, church people and good citizens everywhere prevent the commercializing of the Lord's Day and help preserve our American Christian Sabbath as one of the bulwarks of our liberty, and let us federate church forces in every state and thereby meet such issues as may arise at any time.

The importance of personal influence from home towns cannot be over-estimated. This defeat of the Senate Bill in Indiana will save thousands of boys and girls from the influence of Sabbath shows and tell on all the future of their lives.

AT THE GATE.

On History's page clear written one may read
How Rome, effeminate through its age-long greed,
Dazed by its dreams of opulence and ease,
Its hoarded wealth far-borne from over seas,
Lolling about its marble porticos,
Sated by triumphs into soft repose,
Heard, on a sudden, its impending fate—
The midnight cry—The Goths are at the Gate!

Today, as then, the Hours have winged feet;
Shall we, unheeding their portentious beat,
Dally and palter, temporize and wait,
Till we, too, hear—The Goths are at the Gate?

—Clinton Scollard.

MORMONISM A NATIONAL MENACE.

By Mrs. Lulu L. Shepard, Lecturer, National Reform Association.

MRS. LULU LOVELAND SHEPARD.

TODAY, AS never before in the world's history, we are facing a peril that threatens all the sanctities of the monogamus home—for the Mormon church which calls itself "The Church of Jesus Christ of Latter Day Saints" is thoroughly entrenching itself in every section of the universe.

While the church of the living God has been asleep, Mormonism through its thousands of missionaries, has been extending its insidious teaching into the homes of our country. The Mormons keep thousands of their missionaries continually in the field—for every young man and woman of their cult must fulfill a mission if called upon to do so; they must travel without purse or scrip and without any remuneration. They are, for the most part, cultured and refined and by their manner sometimes fool the very elect. They address the cupidity as well as the religious hopes and fears of the unwary—working especially with women in the homes when the men folks are away. They want young women to build up the kingdom of Zion—for they add largely to their membership through the large birth-rate.

The object of this address is to show some of their peculiar teachings, for Mormons pride themselves on being a "peculiar people." They teach salvation after death—claiming that through baptism for the dead by the living that the dead may be saved, so genealogies are carefully compiled in order that this work for the dead may be accomplished. These baptisms must take place in a Mormon Temple which is a secret place for the ordinances of the church and no one may enter unless he is a good Mormon. To be a good Mormon all that is necessary is that you pay your tithes and obey counsel.

Mormonism has its who foundation upon the belief in polygamy—for they teach that God is a polygamist, and that Adam is the God of this world and the only God with whom we have to do, and what Adam has become every man in their church may become for men who live in polygamy will pass by the angels of heaven and rule over a planet as a God—just as Adam rules over this planet. We are told of their belief in a Savior who is a direct descendant of David and his plural wife Bathsheba—so, they contend that without polygamy there could have never been a Redeemer, and they further contend that Jesus is a polygamist and that the wedding at Cana was the night of his own marriage to three women—Mary and Martha and the other Mary "whom he loved" and that Jesus lived to see his own children.

They teach that this same Jesus did not die to save women but He died only for men and that woman's soul can be saved only through marriage so men became the saviors of their wives and that unless a woman pleased her husband and was obedient and faithful and was saved by him she could not be saved at all. This is an insult to some of the best women who have given themselves for humanity—yet who died and died single women—and this church dare to say that they died unsaved.

They claim all the blessings and privileges of the primitive church because they are the only true church that is upon earth today (?) so they have the laying on of hands and the annointing with oil for healing; they speak in tongues and have revelations; they have a Prophet, a Seer and Revelator who is the Lord's mouthpiece upon earth and when the Prophet speaks—he speaks as the absolute voice of God and the people must implicitly obey. The Prophet is the "Trustee in Trust for the Lord" and he is supposed to hold the tithes of the people in trust until the Lord comes —but in the meantime, he has been using these tithes to build himself up politically, polygamously, financially and commercially. The Prophet Joseph F. Smith, who died a few weeks ago, after seventeen years as head of the church, has built up the church numerically and financially and the new Prohpet Heber J. Grant will continue the activities of his predecessor. They now number several hunderd thousand members in this country and fully as many in foreign countries. They have over-run the western part of North America from Canada to Mexico and one can make a year's trip from the extreme north to the south and sleep every night under a Mormon roof. They have gigantic holdings in western Canada in the rich wheat growing regions and have built a Mormon Temple at Cardstown, Can., and elected last year a member of their church to Parliament. Buying up hundreds of thousands of acres of cane growing lands in the Hawaiian Islands, they have only recently dedicated a Temple there. Those, who claim to know, say they are the power of the Samoan Islands and have bought great groves of cocoanut trees and are reaping an immense income from that source.

Northern Mexico has come into their possession and thousands of Mormons from the states hie themselves to Mexico "to live their religion" with new wives. They are now buying up sugar cane lands in the Panama Zone and Cuba, and are as far south as Argentina where they are raising cattle for the European markets, but their commercial power has not ended with possessions in the Western Hemisphere, but they have crossed into the Eastern Hemisphere and New Zealand, Australia, the Scandanavian Peninsula and the British Isles are feeling the power of this great dominant organization whose ramifications are so many that we cannot cover it in one short address.

They now hold the balance of power politically in eleven western states and the Prophet Joseph Smith was such an astute politician that he knew exactly how many notes he had to place at strategic points to carry an election and the new leader is even a better politician than the former president, so unless the American citizen awakens—and *awakens quickly*—we will find ourselves in the power of this growing, powerful institution, that threatens now to fasten polygamy upon the world as a part of the "after the war necessities."

Of course Mormon missionaries con-

tend that they are not now *teaching* or *practicing* polygamy but one of them would not dare say he didn't *believe it.* Joseph Smith said in one of his speeches not long before he died, "That he, who denied the divinity of plural marriage, might as well deny the divine mission of Jospeh Smith, the founder of the church."

Section 132 of "The Doctrine & Covenants"—the highest authority of the Mormon church—is called "Revelation on the Eternity of the marriage covenant including Plurality of wives," and this Revelation, so-called, given to Joseph the Seer, says, "For all those who have this law revealed unto them must *obey* the *same*" "and if ye abide not that covenant, then are *ye damned.*"

We want to warn everybody against the Mormon propaganda that is running through many of the great dailies—for which the Mormon church is paying out hundreds of thousands of dollars. These articles appear Saturday evening or Sabbath morning as a sermon by Dr. James E. Talmage, one of the Mormon apostles of "The Church of Jesus Christ of Latter-Day Saints."

Many persons unwittingly read these articles—not dreaming they are being initiated into the vicious teaching of the cult. Many will say, "Oh, polygamy can never come in this country" and the same people said two years ago, "We will never have a war in our country," but we did have a war—a most material war—and we paid the price of unpreparedness. We gave our boys by the millions and our dollars by the billions. It would be the grossest folly to be unprepared for this great moral war and we are calling upon the Christian people of our churches to help us put through Congress a federal amendment to the constitution which will forever prohibit polygamy in the United States or any of her dependencies. Such a bill has been introduced and we are praying for a speedy passage—we want to send the bill to our Allies to give them strength to stand against any movement toward world wide polygamy.

Will you pray and wish and give to stamp out this cancer that is reaching its threadlets out into the body politic and is threatening the very sanctities of the American home—*the greatest American fortress?*

THE FEDERATION MOTIVE--ITS PLACE AND POWER.

By Mrs. Paul Raymond, San Francisco, Calif.

EVERY GREAT crisis in the Christian Church has been a forward step on the road to unity, knitting more closely its varying, sometimes widely diverse, elements in enduring bonds. And now, out of the supreme demand of the church's greatest hour, has been born the *Interchurch World Movement,* the strongest testimony the world has even seen of the necessity which the Church feels for united action, the incarnation of its universal conviction.

Probably within the next few months the greatest body of evidence for cooperative effort the Church has ever marshalled will be accurately sifted, scientifically tested, classified, buttressed with facts and arguments and authoritatively presented by the Movement itself.

The last word will be spoken and once for all, the argument made.

History is being made so fast in these days that no one can prophesy, still less suggest, its development. On one point we may be assured, however. This great new emphasis on united action will not weaken but strengthen and intensify every argument for federation among women's missionary societies, whether in separate and distinct organizations or as a co-operating element in the larger inter-church federation. Just as the Church both in the community and in the world beyond, is the one hope as a present guide and as the dynamic of a new era, in the same proportion and with the same fidelity must the women's organized work in the Church be ready to stimulate and fuse and direct the energies of the women of the community into the wider channels of service for a world in need—for such a time as this are we come into the Kingdom of God. We are untrue to our trust in this, which is pre-eminently the Age of the Spirit if we fail to recognize the compulsion upon us to furnish spiritual leadership in a commanding degree. And it must be done at once. If the federation of women's missionary societies had never before existed, its present need is imperative. To such an extent is this true that, in the swift demand of enlarging and insistent opportunity, there are certain tasks so peculiarly its own that if every existing federation were disbanded today, we must tomorrow form a similar organization to take its place or fail to measure up to the responsibility which tomorrow will bring. We can no longer regard the federation as a pleasant, even a profitable, diversion if our regular work allow us time for it. It is our regular work. It must be made, not only the culmination of our program of work, but an organic part of it.

If the federation be thus made a contribution of permanent and increasing value to the life of the church, the foundation of a greatly enlarged and constructive effort, it must show new qualities of adaptability, readjustment and expansion to meet wholly changed conditions and constantly changing relationships. Problems must be thought through, difficulties overcome, surveys made, policies tested, standards established, with open and receptive mind, scientific spirit and unbiased judgment and with an ardor of conviction and a tenacity of prayer-filled purpose that will lift the level of attainment above spasmodic intermittent impulses to a place of permanence and power.

"An article on the need and the value of federation with special reference to the Pacific Coast," said the committee. The need and the value of federation is no greater and no less on the Pacific Coast than elsewhere. It has perhaps been more convincingly demonstrated there from the fact that while it is so far removed from the headquarters of the large national organizations and so often outside the current of development of important movements, it has been selected in an especial way for intensive cultivation by the great national bodies.

The Women's Congress of Missions of the Panama-Pacific Exposition, the only presentation of the missionary enterprise on a large and far-reaching scale in which the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions have united was held on the Pacific Coast. The Laymen's Missionary Movement chose the Pacific Coast to test the efficacy of a series of conventions for

women paralleling its well known three-day conventions for men and stretching from Pasadena on the south to Bellingham, Washington, within sight of the Canadian mountains. And the Council and the Federation, utilizing the *entre* to the community which the conventions furnished, have devoted a year to the nurture of local missionary unions and the development of the federation spirit in the Pacific States, as a demonstration of policies and standards which might be made applicable anywhere.

However imperfect and fragmentary the results yet visible from such an effort may be, certain factors have been clearly enough established to make them seem fundamental in the development and permancy of the federation movement among women's missionary organizations or at least an important contribution in helping these societies to meet large opportunities with which they might otherwise be unable to cope. Among these factors may be named:

1. *A Common Program for Denominational Leaders.* There can be no more helpful outcome of federation activities than to bring together occasionally or regularly in Convention, Institute, or Summer School, a band of women who lead their forces in a state or group of states to plan and work in that helpful interchange of suggestion and experience which gives breadth of view and the solution of common difficulties and which will make possible such a study of their whole field that a policy of co-operative advance may be formed, laying strong and permanent foundation for all future effort. In such opportunity for closer sympathy between the Field Secretaries of denominational boards in the development of territory and in its largely unrealized possibilities, lies one of the most fruitful services of the federation movement.

If loosely knit together in a Central Committee as has been done with notable success in more than one locality throughout the country, they might study broadly the experience, achievement and actual need of the whole state or group of states and constantly adjust policies and plans for Conventions, Institutes and Summer Schools to their requirements. They might discover and train leaders throughout the state and maintain a directory of speakers and others available for specific lines of helpfulness. All the effort might be greatly furthered and conserved if centralized in one officer as its official representative and active medium. With the perspective and sense of relative proportion born of her mutual position, she might put the achievements of those who have specialized along certain lines in form to be helpful to those needing it. By a close relation to each denominational society, she could build up in all an intelligent sympathy and support for united plans and ideals which the federation embodies and which it exists to strengthen and realize.

2. *Direction and Development.* Perhaps the most important outgrowth of such co-operation in the oversight of territory may be the creation of a system uniting strategic centers with auxiliary cities and towns by which a league of co-operation may be established, where strong central federations will assist in the formation and nurture of societies in the smaller and weaker churches and towns adjacent. Using these as working centers, it is possible to correlate the effort of almost the entire state along the lines of federation work, making each center responsible for the development of its own territory. Simpler than

district or county organizations and avoiding entirely their multiplication of machinery and meetings for women already overburdened along these lines, a similar system of strong local unions could be built up anywhere as central stations for experiment, demonstration of methods and the location of responsibility that would bridge the gap between the local union and the national bodies, overcome the sense of isolation and detachment so often apparent in federation work and command the united resources and experience of the entire region in meeting problems which may be largely local in their most baffling aspects.

3. *Arresting Interests in a Local Community.* The tremendous multiplication of strength in a united appeal to the women not previously interested in missions has been demonstrated again and again in the Woman's National Foreign Mission Jubilee, the Woman's Congress of Missions, the parallel conventions for women of the Laymen's Missionary Movement and most recently in the Rainbow Campaign for Recruits. Indeed, meetings like these are impossible without either an existing local union or a temporary federated committee. Under the wide-spread interest awakened, the temporary committee usually crystallizes into some form of permanent organization if one does not already exist. That these organizations bear so little lasting fruit is due partly to the fact that many of them lack the definite objective that gives cohesive power. The impetus of a correlated endeavor needs something more than a warmth of fellowship and a common memory of past achievement to strengthen and perpetuate the bond.

Where the federation and the special inspirational meeting are made to react one upon another, however, their co-ordinated value is clearly seen—the value of the special meeting in putting an objective along definite lines into an existing organization and the way in which the influence of even the strongest inspirational appeal is dissipated and leaves seemingly little lasting effect without the background of a permanent organization to conserve and perpetuate the results.

4. *A Definite Objective.* There has been in the past probably no more fruitful cause of failure in federation work than the absence of a definite and constructive program of effort. Denied the incentive which the prescribed plans from superior officers furnish denominational organizations, the achievement of the federation has been vague and fruitless because lacking in focus. The first essential in every federation—may we write it large!—is a program, a policy, a Standard of Efficiency, by whatever name it may be called that will crystallize in clear and concise statement the things the organization hopes to accomplish within a given period along the lines of organization, extension, prayer, education and finance, concentrating effort on the points most needing emphasis and year by year, steadily lifting the quality of service.

That such definite standards of organization and activity can be made not only the mainspring of attainment but a bond of closer union and co-ordination throughout a state or territory has been proven. That without these, we shall never reach the highest levels of power has been not less abundantly proven by long years of ineffective existence in many organizations that might be made a transforming force in the community.

5. *The Nurture of Local Unions.* Just as in denominational work—much more so than in denominational work, with its finely organized system from local auxiliary to Board, it is difficult if not impossible to organize and maintain a local missionary union without continuous and patient nurture. Unlike denominational work in this, the local federation in all its varying relationships, has a whole range of problems distinctly its own. To deal with them, the line of approach must be wholly modified, the point of view gained only after long experience, deep and clear thinking, untrammeled by theory or precedents from other sources and actual contact with the local federation itself. When the time comes that we can and will yield it this point of vantage, the federation will come into its own.

EVERY MEMBER AN ACTIVE MISSIONARY.

By a Contributor.

(a). In Evangelistic Work.

Great enthusiasm over the winning of souls afar off, coupled with indifference as to the spiritual welfare of those about us, may be mere sentimental gush. In an article on Social Service in a recent periodical it is stated, "Offering one's neighborhood for a social experiment is heroic in prospect, but knowing the woman who lives across the fence is heroism in practice." The average woman needs to cultivate some back-door religion, some market-basket, gingham-apron evangelism. There is something wrong with the brand of religion we have acquired if it will not bear the scrutiny and make an appeal to the next-door neighbor. When Jesus healed the demoniac in the land of the Gerasenes, the grateful man begged to remain with his new-found Lord, but his order was, "Go to thy house unto thy *friends* and tell them how great things the Lord hath done for thee." And His demand of us is the same. Communing with Christ, however helpful and blessed it may be, and witnessing at long range with our finance and prayers, *is not enough.* "Therefore glorify God in your *body,*" a call to personal activity. The failure of the individual Christian to know the religious status of those she meets socially or in her business relations, and to recognize spiritual poverty and dire need when it is veneered with some measure of material prosperity is in part responsible for the slow advance of home missions in our own community.

(b). In Bringing All the Women of the Church Into Missionary Societies.

We believe that every Christian woman should be affiliated with a missionary organization. But our clear view of the other woman's duty, and her vision of it are two different things. We are not free from responsibility when we decide that Mrs. So and So is not interested in the missionary society. It is possible that she simply has not been interested in *our* missionary society, and there indeed we need to "become all things to all (wo)men that I may by all means win some."

A few years ago in Mexico City we were told that their commerce was largely in the hands of German merchants, while we Americans were more accessible and in a sense might be in on the "ground floor." The explanation was that German manufacturers accommodated themselves to the whims of their patrons, in style and color of cartons, etc., etc., while American commercial men insisted on giving them not what they wanted, but what was in our minds best for them to have. The Germans took orders in Mexican style, consuming time by the calendar-full, while the Americans made an appointment and insisted on rushing the order through on schedule time. But the German *got the business.* The American ideal was fine, but he was unable to force it, willy-nilly. We can't cram what we consider an ideal program down the throats of those unfamiliar with missionary topics.

Learned papers are splendid for those who have been trained to appreciate them, but with two-thirds of the United

Presbyterian women on the outside of missionary societies, we need not *one* style of program, but many. The following are a few methods tried and found helpful in one society. At the annual business meeting a luncheon was the feature, with an appropriate *toast* program following the meal. A double attendance was the result, as it was the biggest social event of the year for the organization. Hearing the summary of the year's work made an impression on some of the more indifferent. In July and August the meetings were at nine o'clock in the morning with an outside speaker, most of the other ten meetings of the year being conducted by the members. The early hour was undertaken with fear and trembling, but the result was most encouraging, and the usual hot-weather slump was averted. In June there was a picnic and open-air program. An occasional dramatic presentation broke the ice for women who would not think of coming to the usual program.

One of the most delightful meetings was a progressive conversation party. The company was seated at small tables, each with an appointed leader to conduct discussion on but one phase of the subject. Each five minutes a bell tapped and all but the leaders advanced to the next table. At the close a questionnaire was held, the card on which the question was written being handed to the one who answered correctly. No one was "balled out," or in any way embarrassed. A debate and a projectoscope lecture, using post-card pictures, were features of two other meetings. And of course there was an occasional book review. One chaper of a mission study text-book, re-written in the form of a story, with blanks at which the reader paused for the missing word, made an attractive variation. Another chapter was treated on the plan of the old-fashioned spelling match, and a spirited contest ensued.

A joint meeting with the Y. W M. S., held in February, with a Home Mission program, was in the nature of a colonial tea, the hostesses and those taking part in the program being in Martha Washington costume. Occasionally special invitation cards, appropriate to the program to be given, were sent to all women of the congregation. Home-made posters advertising the next meeting were hung in the church vestibule.

Some years a consecutive program for the devotional exercises was carried out, e. g., the *prayers* of the Bible, the women of the Bible, etc. The reading aloud of articles from the Magazine or text-book was discouraged. The personality of the speaker plus a poorly told story usually holds attention better than a beautifully written article read by another than the writer, and at the same time develops the speaker's initiative.

It's easier to jog along in a rut, and it's safer, too, as there's little danger of a complete failure. One does not have to use gray matter in planning, or worry about whether a particular style of program will be workable, popular and helpful, but if one really desires to catch the interest of the uninterested, unusual features are at times necessary. No club or reading circle compares in cultural value as well as spiritual value and efficiency for the Kingdom of God, with the missionary society. To make it a vital part of the life of the other two-thirds is a big task. It pays to undertake the difficult program, remembering that "He that is slack in his work is brother to him that is a destroyer."

Missionary societies are the organized expression of missionary work and the finest medium through which to acquire a world-kingdom intelligence. Prof. Brumbaugh in "The Making of a Teacher," tells of a talk on Porto Rico, at the conclusion of which a lad of fourteen arose and said, "I now know better than before the needs of these people. I feel that we ought to help them. I move that we send ten dollars to Porto Rico to help the work." It was a splendid speech, as the boy had exercised the complete round of mental action, "I know, I feel, I move."

One reason for the superiority of the missionary society is that it provides avenues for putting into immediate action the impulses that are aroused by

information. Unlike mission study courses and lectures under other organizations it does not allow the emotions to vaporize without action, and possibly leave behind a sediment crust of callousness to the next appeal. With the ever-present treasurer, the numerous barrels, boxes and sewings, there is ample opportunity to be "*moved* with compassion" and thus become *more* impressionable to further knowledge.

Missionary Enterprises Launched and Supported by Missionary Societies.

Possibly taking second place to the League of Nations, the question of Church Union is most prominent in the minds of United Presbyterians today. You have witnessed the time-honored sack race, in vogue at picnics. There one sees perfect union of two legs, making one bigger, stronger limb, but the inefficiency of the result is ludicrous. A greater speed and more certain gait was acquired by the limbs performing in *harmony*, not *unison*. You have also tried at some time to perform some familiar household task without removing mittens. Four fingers are obliged to move in unison, and there is more force in the quadrupled finger than previously existed in any one digit. But there is a pitiful decrease in efficiency from the time that all four were allowed initiative while working in co-operation for the same end.

We believe the same is true in organic union of denominations. We are hearing much at present regarding *Federal* Union, as distinguished from *organic* union—an enlargement of our former ideal of Church Federation. Missionary agencies have been pioneers along the line of federation with other faiths, e. g., the Young People's Missionary Movement (1901), and the national councils of the Home and the Foreign mission boards of many denominations.

Less pretensious than these but very helpful, and of the same spirit, is the local missionary federation as it may be formed in any town or community. Illustrative of this from of organization, let us describe briefly one definite Missionary Council. It was formed a number of years ago, by the missionary societies of all evangelical churches in the city. The usual officers were elected, with an additional vice-president for each denomination represented. In its initial stage there was but one open meeting a year, lasting from ten until four, with lunch at noon, providing an hour for the furtherance of fellowship and making acquaintance with women of various faiths. Its purpose was largely educational, to present to all the work of each. The interest grew until quarterly meetings seemed advisable. In these days of United Mission Study courses we know something of the work of Methodists in South America, of Presbyterians in China, of Congregationalists in Turkey, etc., but unless there is some clearing house or medium of exchange, we know little of the methods of their home bases. Any plan or program that proved especially helpful to any one auxiliary was discussed at the quarterly meeting for the benefit of all. A symposium on literature was held at one meeting, each denomination having a representative to present the merits of the best that her board was publishing. At another session a dramatization of a chapter from the foreign text-book, prepared and presented by a local society, stimulated others to vary programs by using occasionally the appeal to the eye and the innate love of the dramatic.

But such a federation is more than a clearing house for plans. While no money was diverted from the boards of any denomination, the organization carried on a work involving finance. For the last three years an Extension Conference, or School of Missions, has been held, with the same lecturers that one would go many miles to hear at summer conferences. Advertising and an introductory luncheon lent a prestige that induced many women not previously interested in missions to attend the studies. The expense for such an undertaking has been met by a pageant, or in one case, where the lecturer had visited off the beaten tracks in the countries studied, by a stereopticon lecture on the closing night. No one society could have suc-

cessfully managed it, but with many working together it was possible. A large balance came to the treasury through the sale of text-books, many more being purchased because of the united interest than would have been sold to auxiliaries without the conference. These balances and a contingent fee of two dollars a year from each society helped at times to support a deaconess in a rescue mission, a part of the salary of a depot matron, and provided some desired equipment for an Italian mission. The City Mother or Policewoman was also given support and encouragement. This "missionary enterprise launched and supported by missionary societies" developed an affection and warm interest that melted away any possible suspicion or prejudice between women of various denominations.

The Missionary Council was also a member of the City Federation of Women's Clubs, and through it the Christian missionary women had a voice in the plans for improvement of the city along many lines.

We need to "provoke one another to good works;" we need freshness of viewpoint; we need to realize our ruts and to receive suggestions for enhancing and strengthening programs; we need the encouragement that comes with the knowledge that we are a mighty, one-purposed army, under various names, but directed by the *one* Captain of our Salvation.

A CHURCH EXPERIMENT.

By Mrs. A. C. Baker, E. 807 Baldwin Ave., Spokane, Wash.

Are you, gentle reader, a member of a Ladies' Aid Society and a worker in a Missionary Society? Are you weary of sales and tired of making pies and cakes which you later pay for the privilege of eating? If so, perhaps you would like to hear what one church has done in an effort to find a better way.

Six years ago in a western city a church there was burdened with a debt, whose women were giving the usual dinners and sales. Seven or eight kept the Ladies' Aid Society going. A smaller number went to the little Missionary Society. Today that same church has one splendidly active Society, with a membership of seventy women and an average attendance of nearly fifty women at its meetings. A Society that raises several hundred dollars a year without a single paid entertainment; a society of earnest women, deeply interested in home and foreign missions as well as in all that pertains to their local church.

Do you wonder what wrought such a change? To that church came a new pastor and his wife, who had decided ideas, regarding church organization and giving. With their help a joint Society, called "The Woman's Society of the ——— Church" was organized to replace the Ladies' Aid and Missionary Society. A simple constitution was adopted. This constitution stating the object of the Society, basis of membership, time of meeting, method of electing officers, etc. The object of the Society is to develop a more earnest Christian life among the women of the church and to help the church in every way possible. Every woman who is a member of the church is considered a member of the Society.

The officers are a President, Vice President, Secretary, Treasurer and Assistant Treasurer. The officers constitute the program committee. They plan the devotionals, choose study topics, leaders, places of meetings, and hostesses for the year. This information is put in printed form, in year books, for each member.

The meetings are held the first Thursday of every month at the home of one of the hostesses appointed. They begin at 2:30 p. m. and after the devotional and business meeting, a program is given which closes at four o'clock. The hostesses serve simple refreshments after this and a social hour is enjoyed.

The business transacted is the business that would come before a Ladies' Aid and Missionary Society. One set of officers answers for both, except the Treasurer. The Assistant Treasurer is, in reality, a Missionary Treasurer. At every meeting a free will offering for

Missions is taken by this Treasurer. This money is used only for missionary purposes, and the amount given at a meeting ranges from eight dollars to a hundred.

The program is always a missionary program, a home and foreign topic alternating, with addition of music.

The Laides' Aid part of the work is managed by "Divisions." When the Society was first organized, it was separated into "Divisions" of about twenty women, representing, as nearly as possible, an equal amount of years, ability and money. Every "Division" has a "Captain" who calls a meeting of her "Division," the first of every year and asks for a pledge from each woman, based on the amount she and her family would spend on church suppers, including the baking she would do. This amount is given monthly, quarterly or yearly as the giver may specify. It is paid to the Captain who turns it over to the Treasurer of the Society, who makes a monthly report to the whole society of the amount given by each "Division."

What about the social life of the church, you ask? Does it not suffer under this new method? Not at all. Women have more time to call on the sick and new members. The Society always sends flowers, when they are needed, strangers are welcomed in the church and community, and free socials given at regular intervals by the different "Divisions." Once, during the year, every "Division" entertains the rest of the church members, young and old, at the church. A program is given and refreshments served. These "programs" are kept a "surprise" to the guests and many clever and original programs have been given, as there is a friendly rivalry among the "Divisions" to give the most interesting social.

As new women come into the church their names are added to the "Division" needing them and they easily fall into the new way of doing things. The church is not a wealthy church nor yet a poor one. Just the ordinary church. They feel that, for them, they have found the best and easiest way of giving. Every year pledges are increased, more money is raised, and not one woman can be found who would return to the old way. Is it, after all an "experiment?"

WOMEN'S WORK AT PULLMAN, WASH.

By Mrs. W. A. Spaulding, President Women's Society, Pullman, Wash.

The request to tell something of our women's work as we have it organized here at Pullman, Washington, caused me to ponder deeply as to whether there is something new and startling enough to tell to be of real benefit to any one else. On second thought I decided that someone might get an idea that would help in such way as to make the work in their society more efficient and less burdensome. If this is accomplished I shall be glad indeed to have contributed something helpful, even though small, to the work of the women of the church.

Two years ago after much discussion and thought we decided there were too many organizations among the women. The work of the women was cumbersome, their efforts over-lapped and did not entirely reach the ends sought.

It was therefore decided to put the women's work under one head and call our society, "The Women's Society of the United Presbyterian Church of Pullman." Every woman by virtue of her membership in the church is a recognized member of this society, and is expected to pay ten cents per month into the treasury, and do any work assigned her.

The Officers are: President, Secretary, Treasurer, and four Vice Presidents. Each of these Vice Presidents to have charge and oversight of the department she represents. The First represents the Missionary department; the Second, Home or Aid; the Third, Social; and the Fourth, Thank-Offering. All of these together form the executive committee.

The Executive Committee meets as soon as possible after the election in March, and divides the women of the church into twelve committees—one for each month of the year. Consequently every woman of the church has her place on some one of these committees.

The committee named for the month, has charge of, and is responsible for, all activities of that month. For example, the committee for April, the first month of the church year, has charge of the women's activities for that month. Under the supervision of the Missionary Vice President, the program for the missionary meeting is made out, and the parts distributed among the members of this committee. If for any reason one of these cannot take the part assigned her she must consider herself responsible for it, and arrange with some one to take the part. In this way we hope to interest many more of our women in missions and mission study.

As in our society, if a meeting for social or aid work is held during the month; this committee has full charge, in conjunction with the Vice President of the department; supplying program of entertainment, or work, as the case may be or perchance, both. Also light refreshments are provided and served by this committee. Maybe the teachers and officers of the Sabbath School need a luncheon; the Y. M. C. A. or the Y. W. C. A. of the College desires a banquet served, in fact any of the numerous items that present themselves in the life and activity of the congregation are taken care of by the committee for that month.

At the beginning of each month the President of the society should secure from the Pastor, or from some other source, a list of individuals, or families that need a social call—new members, sick people, shut-ins, or what not. She turns these over to the committee for the month, who will divide the names among themselves and call on these people. We believe this to be a very important part of the work, for in this way close tab can be kept on new people moving into the town, or new members coming into the church, also parents of the Sabbath School scholars can be touched in this way.

At the first meeting of the month the committee of the previous month reports its work to the society. The twelve chairmen constitute a "Minute Women" squad, with relation to all the activities of the women.

When any question presents itself during the year, that needs to be "put over" quickly to the women of the church, the Executive Committee notifies each of the twelve chairmen, and she is expected to get the matter to the different members of her committee. This makes an easy, as well as speedy way, to reach all, and distributes the responsibility.

The Thank-Offering (Vice President) Secretary in this way can see that every woman in the congregation is supplied with a Thank-Offering Box. A canvas can be made quickly and thoroughly for subscriptions to the Magazine.

As the plan is worked, each society, I believe, will find many ways in which the committee may be made to serve the needs of the special cases as they arise in the individual congregation month by month. Some woman, or maybe women, will probably be found on each committee who may object to, or hold back from, working; but we believe through this plan we have been able to get a larger number of women interested and at work, than by any other we have ever used.

Care and tact must be exercised by the Executive Officers in dividing the congregation into committees to have people assigned together who are congenial, and who will pull well together in team work, and also that the more timid, be united with those of stronger personality or larger executive ability or wider experience.

INTERCESSORS—THE PRIMARY NEED.

By Elizabeth McMillan, Rock Island, Ill.

In the Book of Isaiah there is a striking passage which represents God as wondering that there was no intercessor. Be the interpretation of these words what it may, there can be no question that they suggest a most necessary and profitable reflection for Christians today.

It is well that we try to answer the question, why would God wonder that there is no intercessor? Why would He be surprised that those who profess to believe in Him and who desire to do His

will fail in this highest work to which He calls them? The history of the church and Christian experience show that the workers and leaders who have accomplished most in extending and building up the Kingdom of God have been those who gave to prayer for themselves and others the foremost place in the use of their time and strength. I think one cause for wonder on the part of God must surely be that so many know that they should be intercessors and that they could be intercessors, and yet are not.

Here and there are Christians who doubt whether prayer has any power beyond its influence on the one who prays. Such doubt should give way when one thinks of Christ's words to Peter, "I have prayed for thee." We remember His prayer on the Cross, "Father forgive them." The 7th Chapter of St. John, should convince any one that Christ believed in the power of prayer to accomplish results outside of the life of the one who prays. God seeks intercessors. There is a world with its perishing millions with intercession as its only hope. How much of love and work is comparatively vain, because there is so little intercession. Think of millions of feeble, sickly Christians; thousands of wearied workers, who could be blessed by intercession, could help themselves to become mighty in intercession. Churches and missions sacrificing life and labor often with little result, for lack of intercession. Souls each one worth more than worlds, worth nothing less than the price paid for them in Christ's blood and within reach of the power that can be won by intercession.

We surely have no conception of the magnitude of the work to be done by God's intercessors, or we should cry to God above everything to give from heaven the spirit of intercession. There is a God of glory able to meet all these needs. We are told that He delights in mercy, that He waits to be gracious, that He longs to pour out His blessing, that the love that gave the Son to death is the measure of the love that each moment hovers over every human being.

And yet He does not help. And there they perish, a million a month in China alone, and it is as if God does not move. If He does love and long to bless, there must be some reason for His holding back. What can it be? Scripture says, because of your unbelief. It is the faithlessness of God's people. He has taken them up into partnership with Himself.

Once we see that prayer is the supreme need of the hour, we welcome any aid to help us meet that need. No words can adequately emphasize the call of God at this time for the united world-wide praying of His people. The times are perilous in the extreme. Think of the suffering in Europe. Consider the perishing millions abroad who have never heard of Christ, and the lost ones near, and withal the awful indifference of God's people. Now knowing that prayer has power to change these conditions and to bring the blessing of God to these destitute millions, how can one but cry, oh, God, forgive and save me from this sin of prayerlessness. And as we see the wonderous provision He has made for our praying "as we aught," the promise of the Spirit to help our infirmities, the offer of His own life to become our prayer-life here and now! All fear that we cannot succeed will vanish. There is a life that prays without ceasing. It is the Christ-life. This unceasing prayer life is for us! What a provision! But this life can only be ours as we abide in Him.

And in order to do this abiding, there must be times apart with Him. Our Lord is our example in this. If He needed such seasons, much more do we. Jesus' greatest battle was fought and won on His knees in the garden.

The first hour of each day—the Morning Watch—for prayer, the Word, and waiting on God. This is all important. Also the evening Tryst. The prayers of God's saints are the capital stock in heaven by which Christ carries on His great work upon earth. Lord teach us to pray.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

MISS EMMA WILLIAMS WITH SOME OF HER PUPILS.

MISS EMMA WILLIAMS.

An appreciation of the life and work of Miss Emma Williams whose last few years of her fragrant life were spent among us here in Egypt in the capacity of a Short Term Worker. Miss Ruth Work has sent me the following words of appreciation, but I am taking the privilege of adding some things which Miss Work herself has said in a private letter to me.—M. Finney, Editor.

God has indeed visited us since here. He has caused us to pass through the valley but He has so manifested His glorious presence that rebellious thoughts or questionings could not be harbored.

We took Miss Williams to the hospital on Monday, the 16th of December. She was so bright and cheery that morning that it was hard to realize that she was ill. She had but little fever but other symptoms told of the presence of the influenza. The disease worked rapidly, developing into bronchial-pneumonia. She suffered much, but through it all was a marvel of cheerfulness. Her mother was with her a great deal during the last two days, and we wondered equally at the strength and fortitude of the mother and at the wonderful thoughtfulness of the daughter whose constant desire was that her mother should not worry.

She made a brave struggle against the disease and the doctor and nurses fought valiantly to save here. This strengthened our hope that in answer to the volume of prayer ascending day and night from the big mission family all over Egypt, from teachers and pupils in the school and college, and from the church and city, her life would be restored to us—a life so indispensable to her mother and so rich in promise for Egypt, with its many talents consecrated in self-less devotion to the service of the King. But she must have felt otherwise, for on Sabbath afternoon, she said, "Mama I'm going home tonight." Her mother answered bravely, "Emma, you will be happy to see Jesus." "Yes, satisfied," came the answer, "But not with my work."

She died at sunrise Monday morning, one week after she was taken ill. While on Sabbath there seemed an anxious though not unhappy expression in her

eyes as her gaze rested on her mother, on Monday morning that was all gone and there was peace, perfect peace in her eyes, which shone with a heavenly light. One felt that the Father had been giving assurance in the night watches that He would care for her. And, so smiling her farewells to that brave little mother, her beautiful life went out from our midst though her spirit is with us still.

In the early afternoon simple and most impressive service was held in the east garden of the P. M. I. Revs. McClanahan, Maowwad, and A. A. and F. S. Thompson took part in the service. There was a very representative gathering of citizens from the towns along with British soldiers, students and teachers from the two schools, and the Mission Circle. Many of these followed to the grave where her body was laid in the Dr. Hogg vault.

We are sorely bereaved, for we had hoped that it was in accord with God's will to leave her with us for a long life of service, but we are most grateful for the three and a half years she had spent in our midst. During that brief period she had won a large place in the hearts and an enviable influence on the lives of a remarkably wide circle. There was beautiful testimony to the fact in the sorrow of so many of our Egyptian people and their deep sympathy and loving thoughtfulness manifest in so many kindnesses to her mother.

We are poor as we think of that service we had learned to expect from the consecration of her singularly varied talents; we are rich with her memory and the influence of her life of humble, self-forgetful devotion.

I am enclosing a copy of what I wrote for the circular letter about Miss Williams. Would it be suitable for the Magazine? I feel that more, much more, might be said, but I feel very inadequate for the work. Her's was a wonderfully beautiful life and her influence on others was very marked.

At the very first prayer meeting she attended in Assiut she prayed (during a season of voluntary prayer) that "we might all be very sensitive to the Spirit's leading" and surely that prayer was answered for her. She never seemed anxious or troubled, never seemed at a loss to know what was her duty—but always seemed so closely in fellowship with the Father that His thought was given her directly.

I am enclosing a picture of her with her "tabsheer" girls. Almost from the beginning she took up the volunteer work and went with her three girls, being thus responsible for two women's meetings every Sabbath afternoon. She often spoke to the women, using one of the girls as interpreter, and was gradually getting a good use of Arabic herself.

She was a most beautiful character. All that she had and all that she was, was fully devoted to the Lord. She loved to serve and one never heard her say, "I'm sorry, I haven't time," or "I'm busy"—never a suggestion of delay or unwillingness when help was needed. We miss her greatly. And we just keep praying that the Lord will send forth many, who, like her, are ready to devote all to Egypt's daughters. She loved them dearly.

And I heard a voice from heaven saying unto me, write. Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. Rev. 14: 13.

READ FOURTH PAGE OF COVER.

UNREST IN EGYPT.

This is the headline that meets our eyes every day in the newspapers these days. It would not do to let this budget go off to the Magazine without saying something about the things that are stirring Egypt these days, but on the other hand I do not care to run the risk of saying anything that might be unwise, so I will let it go with a mere mention and a promise that later the matter will be dealt with so that the Home Church will know just what we are up against out here in Egypt.

It has been about a month since the disturbance began and strange to say it broke out all over the country almost simultaneously. What the end will be, no one knows. It seems to be the general feeling that things will settle down again, but it is only another step in the progress of Egypt stepping along with the times. Dare we name it Bolshevism?

The outbreak has been against the foreigner, especially the English and in many instances there has been no distinction made between the English and the American. Consequently the missionaries have had their share of anxiety and excitement. It is enough to say that all the missionaries are safe, no one has been hurt as I know of although nearly all the missionaries from the Upper Country have been brought down to Cairo for safety, only a chosen few remaining by the stuff.

We are certainly thankful for the presence of the troops in Egypt and it is the general opinion that they have behaved magnificently in dealing with the trouble. Everybody regrets that in some instances extreme measures had to be resorted to and that the mob had to be fired upon, of course killing the ones not much to blame for the riot as well as the guilty. The trouble in Tanta was quickly squelshed because the mob, yelling and furious, was fired upon immediately. Some of the soldiers told me afterwards that they certainly hated to fire upon an unarmed people even though a furious mob. However, it seemed the best medicine.

Much damage has been done to the property of the railroads all over the country. The track pulled up and the station buildings destroyed. Consequently traffic has been much interrupted and prices of food has soared.

Some of us have had plenty of work thrust upon us in providing for the great number of troops who have come to our rescue, that is, in providing them with the privilege of Y. M. C. A. facilities. Our little Y. M. C. A. here in Tanta found itself quite over run, but I can say that the men have been provided for from the very first day and that our effort has been much appreciated by them.

I have said enough on the subject for this time. There will be much to be said, however, in the future, for Egypt will never be the same Egypt. But it is still a needy Egypt, in need of Christ and Christian teaching and ideals more than ever.

Yours very sincerely,
MINNEHAHA FINNEY, Editor for Egypt.

TEACHING GIRLS IN EGYPT.

It is always a great surprise to us of the West who have thought of Egypt as the land of ruins which are the wonder of the world, the land where many Bible scenes were laid, where science and philosophy were conceived, to learn that many who have lived here all their lives know almost nothing of the history of the country and do not feel the charms it has for us. The rich live in a very modern part of Cairo and where there are wide streets, large up-to-date apartment houses. They talk French and show little interest in the old parts where every turn has a history. Many who have travelled in Europe have never been in the museums here, and know

nothing of the old walls, the mosques and churches which tourists love to visit.

It is a great pleasure to teach our students the history of their own country and city, for they are so surprised and delighted to learn that Cairo is so interesting to all the world and they frequently express their amazement that strangers must call their attention to their own historical ruins. Many things which we appreciate have no value in their eyes. The bazaars and other sections of the old city where travellers love to wander, they do not think it proper to go.

Few have read the "Arabian Nights" and those who have usually scorn it, saying that it only pictures the lives of the lowest class and that it is absurd. Indeed it is pathetic that Egyptians in coming in contact with Europe, seemingly only acquire a superficial culture and discard what is really artistic and becoming to them.

The girls frequently ask why the English are here, and upon hearing that Egypt has become very prosperous under their rule, protest saying, "Oh, no, Egypt was much better before they came. We were then so much richer and happier." How little they know of real conditions then or now! Perhaps their grandfathers were wealthier for they tell fabulous tales of wealth, but the common laborers—the fellaheen—were distressingly poor. Perhaps individual families were happy but the great mass of the people did not know justice nor security.

Some one has said that Cairo consists of many independent colonies—Moslem, Jew, Syrian, Armenian, Greek, etc.—and that each colony hates all the others. If that is true we have cause of great satisfaction in this school for the girls seem to form sincere friendships and to recognize little or no distinction of nationality. Their sympathies as well as ours become much broader, and we all learn how little difference there is after all between good girls of any nationality. Girls come to us with varied preparations. They come from French schools conducted by the Nuns, from Jewish, Italian, Greek, Armenian schools each having its own special method of instruction and discipline. Girls coming from schools having very strict discipline and where the pupils are not trusted are at first very troublesome, and very frequently they are not truthful. Little by little they become adapted to an honor system and one can frequently see great moral growth. At times honor seems most difficult to develop but in the end there are encouraging results. They readily admire virtues in others which they themselves do not possess, and are eager to be respected by their classmates. They are usually very generous. The more we learn to know them, we come to feel that they are very much like the girls of their own age at home. They are very enthusiastic, love to play jokes on each other, and best of all they are learning to put a high value on themselves which in time will influence Egyptian social life.

JEAUNE SLOAN.

ON (HIS) ACTIVE SERVICE.

Somewhere in Africa.
March 19, 1919.

My Dear Home Folks:—

News from the African front will be of keen interest, I know. Of course, it is not wise for me to tell you all, because it might "get me in Dutch" with the censor, but I can tell you some.

We sit down for a few moments after a strenuous day of varied duties. 'Tis eventide. The twilight is in its ascendant. The kind friendly night settles down over the land, whose prolific population is huddled together, and quiets them, mothers them, much as the mother bird quiets her fluffy brood. Here and there bobs out the head of the more playful or the more courageous—experimenting, rising amidst his fellows, only to be awed, and to fall back to the old bonds of slave-to-the-customs of the country, entrenched behind the self-defending statement and belief: "It has always been so; I have never seen it done otherwise."

That suddenly appearing ball of fire overhead is not a bursting shell, but it is

the full moon unveiled by the shifting clouds. Its light silhouettes the picturesque landscape of Egypt, dotted with its depressing and heart-ladening human conditions. This is just the picture I should like to sketch for you, with the burning pen of an eye-witness in His "far-flung battle-line."

We answered the call to "service in love." We entered this fight for justice, truth, and righteousness, and the spread of the Gospel. We've entered the fight! If it but be God's will we will not lay down our arms until every knee is bowed before Him, Who is our invincible and omnipotent Master-General. Like a true leader, He never leaves us to struggle alone, nor in our own strength. We feel that anywhere with Him we can go safely. So no matter how great the conflict or the price, with your help, we'll fight to the finish.

Dear people, do you know just how materially and vitally you are connected with this fight? O! if I could only make you see what I see, cause you to feel what I feel, I'm sure sorrow would be soothed, burdens lessened, and darkness brightened. You would even more bend every force in your power toward making life less difficult and more full of hope for those of this people, whom the forees of circumstance have not favored as they have you. If you could but see them, tears of sympathy must needs well up—pent up feeling flame out in the fierce desire to give society some service in sheer gratitude for your countless natural blessings.

I feel that I just must tell you how much it means to us to know that we are remembered at home—to know that you have faith in us, and believe that we are doing what we can. Priceless are your prayers for us. Without you, the "soldiers of the Cross" could not fight the battles you so little dream of—could not face the discouragements, inconceivable, if never experienced—could not conquer opposition, prejudice and superstition, the like of which you can imagine, better than I, who am bound by literal limitations, can state.

Only the high purpose to which His soldiers have dedicated their lives, and the unselfish help that you at home can give, will, under Divine direction, hold them steady, and guide them well, in their course here.

Again may I tell you how much it means to us of the "Army of Occupation in the Foreign Mission Field" to count on you, and to have you count on us, that we together may push forward the line that saves not only lives, but souls.

My duties call me, so I'll say, "So long," and write more next time.

Lovingly,

HENRIETTA ATEN.

P. S.—I just happened to recall one of the most common superstitions. Charms are in evidence everywhere. Charms that protect from the "evil-eye," disease, evil spirits of all kinds, misfortunes, etc. This one is the blue bead dangling from the matted or unkempt locks over the forehead of the child preserving it from all evil. Donkey boys attributed the stumbling of their donkeys to the lack of the bead, or to the belief that a "jinn" too strong for the bead came in the way. You see donkeys ridden unbridled and unsaddled more often than without this charm-wonder securely fastened to forelock, or around the neck. Love, H. D. A.

A DREAM WALK THROUGH REALITIES. ASSIUT, 1919.

Stiff and weary with your long six-hour journey from Cairo, you begin to wonder when your destination will be reached, when suddenly as you gaze from the window of your dusty railway carriage you catch sight of a large white stone building, a fleeting glimpse of grassy lawns, an accassia trees, then as the train rounds the curve brown houses of the poorer quarter of the town flash by even as the grinding of the brakes, the rush of the lose-robed stately-men tells you that the platform at Assiut Station has been reached. A moment more and your hand, dear dream friend, shall rest in mine as I bid you welcome to this distant corner of the Master's garden.

Let us walk, for it is not far. Together we pass out of the station, and

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turn to the right, here on one side is the railway line, and on the left these large buildings surrounding an open courtyard are the model work shops where some very beautiful work is turned out under the direction of trained Egyptian masters. This gateway just beyond looks inviting, does it not? Truly it is so, but do not enter today for if you do I fear our time would all be gone before we reached our true destination—the Hospital— of which you have heard so much, for that gate, leads to the Pressly Memorial Institute, our largest girls' boarding school with the exception of the College in Cairo. From that house we have some of our most inspiring results, for it is there that the wives and mothers are being trained for the "Egypt that is to be" from there is going forth that influence, through leader, Bible women and above all through the lives and characters of educated, refined truly womanly woman which is doing so much to reach the untaught womanhood of Egypt and to give them a deeper understanding of what "Home" can mean.

But come, we must not linger here. Now the scene has changed; the railway line has been left behind and a way on your right stretches the undulating plain, radiant now in the early promise of harvest, green with a brilliance that gives it the blue of the sky is almost dazzling, save where on the horizon it melts into the soft grey mist that vails the mountains. Those beautiful mountains with their never ending succession of tints and shades, those dear wonderful hills that ever speak a thousand lessons, and from every absence seem to welcome one home like old friends. Beautiful, you say, yes, very, very beautiful is Egypt, an artist's paradise, a ceaseless source of joy and refreshment to weary minds and bodies. Alas! alas! that side by side with this fair loveliness lie the shadows of sin and sorrow. That aeross the still air again and again breaks the awful death-wail of despair from hearts for whom there is *no* comfort, for they know not Him Who has risen triumphant over death, and Whose voice rings down through the ages with no faltering sound, "I am the Resurrection and the Life." Alas, for death has been very busy in our midst!

Cease truly, friend, for here is the Hospital gate. You cannot see much, the building is an oblong one of which one short side faces the entrance. This little building standing just within the gate is the clinnique, or our patient department. Every morning it is crowded and during the year, hundreds of men, women and children are treated here for the lesser ailments, especially for that curse of Egypt, ofthalmice and other eye troubles. From here cases are sent into the wards, and above all, here, every day the "Good News" is preached to the waiting people and from there is carried to far off villages in many of which there is neither doctors for the body, teachers for the children, or any to tell of Him Who layed down His life for these sheep, who are sick in their bodies, but far more sick in their souls.

From this courtyard we climb the four wide stone steps and enter at last the main building. On one side is the office and waiting room, on the other the Dispensary and straight in front of us a long corridor on each side of which little men patient's rooms, small single or double bedded rooms for first and second class patients and two large bright wards, one for medical and one for surgical cases allotted to the third class or free patients.

Many a bitter cry of agony have I heard from these rooms but many and many a ray of peace and hope has also been brought here to tired and despairing hearts.

Let me tell you of one of our encouraging instances. It was just about a year ago that a man lay just on the borderland. For his soul Dr. Henry had pleaded (apparently in vain) for many years, and now as he hastened to what might be his dying bed, Dr. Henry wondered would he even now—perhaps at the eleventh hour—open his heart's door so long kept closed. Bending over the sufferer he caught a faint, grasping cry. "Doctor, doctor it is dark, and I am going out I know not where. It is dark."

That night, doctors and nurses were gathered in an "upper room" pleading for life of body and soul for one who lay in weakness and in pain, and He Who answereth prayer looked down and heard! Ere Dr. Henry sailed he knew another body was to be raised up to live awhile on earth, but better for another soul was to live eternally.

Our time passes, let us hasten up the broad stone stairs worn by countless foot steps up to just such another corridor around which the women and children lie.

Beyond that archway are two rooms set aside for the use of the English and American Community in their hours of need. Just now to us that room on the right is sacred ground indeed, and our eyes grow tender as they rest upon it. For only a few short weeks ago from that quiet spot one of our youngest, a dearly loved and exceptionally talented worker in the P. M. I., Miss Emma Williams passed home to be with the Saviour she loved. For her we could not be so selfish as to grieve, for it was "well," so gloriously "well," but—what are we to do without her? God Who took her will provide you say. Will He? But what if He is *counting on you!* In all her sweet loveableness, with all her talents and her youth she has labored and—passed on. But what of the work that is left? What of workers already strained to the utmost will opportunities, duties, impossible for them to carry. Oh friends! Will *you* not answer, can *you* pass by, is there *no* young life filled with the love of Jesus which will take up these duties, fill this empty corner? You teachers with your knowledge of child-life, and skilled methods, you musicians with the special knowledge which was Miss Williams' one talent, you women skilled in house-wifery will you not yield your gifts to Him Who left home and ere in every corner of this field, Egypt needs you, the sick need you, the children need you above all—Christ needs you. Can you; dare you; say *Him,* nay?

From an English short-term worker,

C. S. HANCOCK.

INDIA "DRY" IN 1925.

Ewing Christian College,
Allahabad, India.

Do not be troubled. We are not talking of a water famine. "I am too busy," "Government would object," "We do not need temperance work here." Such were some of the remarks made last week when we tried to get help in securing appointments for Miss Campbell our new National Temperance Organizer, to speak in various parts of Allahabad.

To refute the objections—she has been for 33 years a missionary of the United Presbyterian Mission of the Punjab, ten years in district work and then in building up a large girls'. boarding school at Pathankot. Nevertheless such was the force of the appeal from the people to help them free themselves from the curse of drink, that she gave four or five hours a month to this work. Results: Government gave her the Kaiser-i-Hind Medal for her temperance work. For further details see a recent number of Allahabad Men.

As to our need. We have fourteen liquor shops in Allahabad, paying a revenue of $1000 to $6000; totaling over $33000. In this city 65% of the Hindus and 50% of the Mohammedans drink.

Over two tons of opium is disposed of here in a year.

But some people must see to believe. Go with us Jumna Par, to Mahewa as Miss Campbell, a couple of the missionaries, and some of the staff and students of the Allahabad Agricultural Institute went on Saturday. The boys acted out "The Prodigal Son" as a temperance story. When asked whether there was drinking there, one man said, "No." Another replied, "It is a lie, many drink." Miss Campbell asked to visit the toddy shop. The Mohammedans assured her it was in the Hindu part of the village and that only Hindus drank. On the way they met two drunken men, both Mohammedans.

That little shop in a village of one hundred homes pays over $200 revenue, and it will probably pay twice as much next year; the business is growing so fast. One of the men they met said he

paid $ .56 a day, secured the money by gambling.

What is the condition in your town?

Agitate, Educate, Investigate, Organize, Utilize.

If there were time I would tell you of the Loyal Temperance Legion organized at Dr. Lucas' school yesterday at the boys own request. Another is to be organized today at our Jumna Boys' High School. Miss Campbell is to speak to the students of Ewing Christian College this afternoon. Five groups of Indian women are already organized here for Scientific Temperance Instruction. Several schools have asked for Medal Contests.

Miss Campbell has had to refuse other appointments for she is going to Fatehpur tomorrow at Mr. Smith's request to help in special meetings there.

She expects to tour the whole U. P. in the next eight months. Her schedule will shortly be announced.

MRS. H. T. AVEY, M. D.

SUDAN

Mrs. T. A. Lambie, Editor.

LIONS NOT IN THE ZOO.

Doleib Hill sometimes has some very distinguished visitors but these days we are beginning to feel very much neglected and are getting quite jealous of the surrounding cities, namely, Filo, Appio, and even Obai down near the mouth of the Sobat River.

One morning about six or seven weeks ago while the boys of Filo were herding their sheep in a small wood three miles north of here, two lions suddenly appeared. They dashed into the flock and killed about thirty sheep in a short time, of which they ate two or three. The boys who were acting as herdsmen raised the Shulla war cry as they ran toward home and soon there collected a band of forty warriors who went forth to battle with these mighty beasts of the wilds. They met the foe as they came chasing the sheep towards the village. They went after these lions in true Shulla fashion, dividing themselves up into little groups of eight or ten men each. They then attempted to surround the lions, but they ran away at first until they were cornered. One group with shields before them, in close formation, would attack with their spears. Then as the beast would turn on them, they would stop and protect themselves with their shields and the other little groups would rush in behind and withdraw the attention of the lions by a rear attack. Then as the first group were freed from attack they would make a charge upon the enemy. This went on until the male lion was killed, and the female fatally wounded, jumped into the river just near. She went under and did not rise.

The first word of this affair that came to the mission was a call for the doctor to go to Filo to attend a boy who was bleeding to death, from a bit given by a lion. Well, Mr. Guthrie and Dr. Gilmor went to see the boy. The two men starting off with helmets and parasols made a sight not seen in America, but it was noon and this precaution was necessary. They found a young man whose hand was bitten, two teeth wounds about half an inch deep, and a few superficial scratches about the arm and shoulder of no consequence. The loss of blood was comparatively slight, the boy's life being in no danger from that source. His wounds were dressed and he was able to attend the clinic on the next morning for treatment, naturally he had an infected hand. On their way home from this visit they met the remainder of the hunting party coming in with the trophy of the occasion. It was an interesting sight they said to see the men four abreast marching toward the village, carrying shields and spears, which some occasionally brandished about, jumping in the air at the same time, while all sang of the victory. The skin was the only part they saved. Some proud brave has it now in use as a "soft, downy couch" on which to repose at night, but the skin of the face and head will be used as a mask at dances and such glorifications.

It is thought that this pair of lions was from a group that have been raiding

stock pens on the other side of the Sobat River for some time, generally some distance from here.

More recently one lion came into the edge of Filo near where some women and children were sleeping at night out doors. When they saw him they raised a little commotion which scared him away so that he starved that night. But he returned the next day and killed some sheep not far from the village.

Then at the metropolis of Obai about six miles away from here two cattle were killed by two lions at night before their presence was known to the men of the village. The men were soon up and at them with only their spears, but the lions fled, escaping unharmed but without food.

Last week Mrs. Guthrie's servant, Ding, and our servant, Owetti, were visiting over at Obai. They started home about dusk in the evening. Their friends suggested that they wait until morning, as the lions might attack them on the way home, there being no moonlight until late those nights.

"Oh, no," said these brave lads, "We'll not get hurt, we each have a couple of good spears." So homeward they bent their ways. After traveling about an hour, along the foot path leading through the tall grass of the plain, Ding heard a little noise ahead of them, he blinked and looked a second time—at that dark object with the red spots on its head. Then "playfully" he clapsed Owetti by the wrist and said, "Owetti, what's that?" Owetti said, "That's a lion." There about five rods away stood one of those "critters." The boys did not say much about how long it took them to return to Obai, where they remained through the night in safety, but we surmise that the path became a little warm under the friction caused by their passing feet, as they do not have those long legs of theirs for no good purpose.

In a somewhat different locality they have also been having interesting visits from native Africans. In order to prepare a reception for one of these fellows, a Shulla borrowed Mr. Guthrie's big hyena trap. He made a nice thorn enclosure and put in it a goat for bait, then set the trap at the entrance. Next morning he came to look at the lion, but no lion present, but he was chagrined to find that another of his own goats had gotten caught in the trap, and lo, and behold what happens but Mr. Lion comes along and eats both goats and goes away scot free himself.

Another try was worth while so our friend offers another goat as a sacrifice. He fixes all as usual and next morning he finds that Mr. Lion came and went again. This time he only got one goat, for which he exchanged one claw, that got caught in the trap. Now we know that the trap is O. K. for it has caught hyenas all over this vicinity, it is all the fault of the lion.

Even old Appio right across the river from us boasts that it lost thirty sheep and goats not long ago. The lions went in among the animals at pasture, slaughtered right and left, as they fled away, then ate only a few of them. It would not seem like such a shame if they had only killed what they needed for food. But the poor Shullas, I suppose, had a regular meat feed at that village for a day.

Appio had another visitor right close to town. One afternoon just after our nap time, we heard a little commotion outside on the compound. All the workmen were looking across the river. Our boy pointed out to me an animal near the river in a dura field of Appio. This was about a half a mile from where I stood. This object of so much interest was a lion running for his life. The men of the village took up the chase and came across him four miles from here. After two or three hours we heard shouts of rejoicing; they had returned conquerors over this invader.

And while I am writing this still more exciting news comes in. Last night the lions were prowling around our cattle barn. Fortunately ever since Mr. Guthrie heard these lion tales he gave orders for the mission cattle to be put in the barn at night. Around the barn is a barbed wire fence. The lions not being able to see the cattle made no at-

tempt to leap the fence. We are all agreed that they are now too near to suit us, and we feel our interest and enthusiasm waning. Although the men take great delight in telling us (their wives) what they would like to do. We feel sure if we are consulted their thoughts will not culminate into actions.

The lore of the natives tells how in olden times Doleib Hill, or "Te Tuga" as they call it, was once the lair of lions galore as well as numerous leopards. We can imagine that the young tuga palms furnished quite an excellent protection, offering as nice homes to them as the larger ones do to us these days.

The thought adanced by some of the Shullas is not that these lions have an intuition to return to these parts, their homes of aforetimes, but another idea entirely comes to their minds. Can you beat this? These lions are sent by Deng, the ancestral hero of the Dinkas, the tribe just south of the Shullas. They were enemies in olden times, but perfect peace and harmony reigns now.

How long will it be before this superstition which is their whole religion, controlling them by fear, is replaced by Christianity, so they can live in peace and love serving the Master?

MRS. P. E. GILMOR.

The Following Resolution was Adopted by a Rising Vote at the Cambridge Convention.

TO THE MEMBERS OF THE SIXTY-FIRST GENERAL ASSEMBLY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA, IN SESSION AT MONMOUTH, ILL.

The thirty-sixth Annual Meeting of the Women's General Missionary Society of the United Presbyterian Church sends greetings in this year of our Lord, 1919.

We have experienced the most uplifting influence for the promotion of Christian Missions. Never before in our Women's Work has there been such unanimity in purpose and rare fellowship in action shown for the advancement of the cause we love.

Not only all departments of work under care of our Women's General Missionary Society have reported full work undertaken and accomplished but also report a good balance in the treasury to the credit of each department.

We desire to assure you that in the "407" forward movement the women of the Women's General Missionary Society heartily co-operate with the Foreign Board.

OUR MEMBERSHIP INCLUDES THE MOTHERS.

We assure you that in every way we will endeavor by prayer and gift that as a church we may reach the goal by 1922. There is also in this Convention a spirit of devotion to our beloved United Presbyterian Church, that we wish to extend to all membership of our denomination. In sending our greetings to the general Assembly we desire to make known our faith in the continued existence and prosperity of our United Presbyterian Church in its distinction and separate organization. We believe our church has a mission to fill to its own membership as well as to the world at large.

We deplore any sentiment looking toward an organic union with other denominations. The good fellowship and mutual interest that characterizes our work and is so wonderfully manifested in our annual meetings is only possible in the smaller denominations and its value is without measure in carrying forward her missionary programme.

Here is where our women are able to express their zeal in personal contact. The personal interest required to maintain and increase the interest of every woman is growing in our denomination.

The agitation for union brought forward in the call of February 20, 1919, for prayer and conference looking toward union with the Presbyterian Church has done harm in that many women are now unsettled as to future plans especially with endowment funds.

This unrest is a great hindrance and injustice to those who believe in the continued existence of the United Presbyterian Church. A membership being made ready for a great advanced work must know the future support of that work.

Absorption in a larger denomination is disheartening to the membership whose claims must be considered. In view of the unrest thrust upon the Church by this agitation:

Resolved that we pray the sixty-first General Assembly will take no action leading to further doubt but will discover the necessity to our own denominational existence and so declare itself to its membership.

With this assuring confidence we can pledge a growing women's work for years to come.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE WOMEN'S GENERAL MISSIONARY CONVENTION AT CAMBRIDGE, OHIO.

No attempt will be made to give a full report of the Thirty-sixth Annual Convention. For reports of the past year see the July number of the Women's Missionary Magazine.

There is unfeigned joy each year reporting "the best Convention," and it should be so. Every year we expect great encouragement over previous years, else how could me make any plans for the future. The whole missionary enterprise as conducted by the women of the church depends upon growth, otherwise we would lag and die. The reports of the past year show advancement in every department. Each year, at the Annual Meeting, there must be pledges for the support of new work projected, then we return to our homes stimulated for increased obligations by the experience of what, by the grace of God, we have been able to do.

There is never a word, in the Conventions, discouraging, to the Secretaries of the Women's Board whose task it is to plan, to receive, and to disburse the funds entrusted to their judgment, and how faithfully they have carried forward this great missionary enterprise with the women of the church back of them!

It was a blessed Convention. There was a splendid program in the hands of a good President in a large community of United Presbyterians where the most complete hospitality was provided.

Cambridge, Ohio, is a lovely city of homes. The quietness that surrounded the Convention Church was restful. Every arrangement for the success of the meeting was expressed in taste elegance, and comfort.

The First Church, Rev. H. A. Kelsey, pastor, was the Convention Church, seating about nine hundred people and every night the church was filled.

The Second U. P. Church (near by), Rev. J. C. Smith, pastor, was the "over flow meeting" place, as also a splendid arrangement to have all the special features of the Convention located in the Second Church.

Registration and Literature tables, Foreign, Home, Freedmen and Junior exhibits were here shown. All these exhibits were closed during the Convention hour and to the credit of the women as well as the presiding officer a prompt and interested audience was ready at the opening of every session.

The Local Executive Committee: Mrs. H. A. Kelsey, Mrs. J. C. Smith, Mrs. C. J. White, Miss Elizabeth McFarland, Mrs. R. D. Hood, Mrs. Charles F. Gross, all of Cambridge, Ohio, with their sub-committees and the pastors, Rev. H. A. Kelsey, D. D., and Rev. J. C. Smith, deserve all the praise and appreciation the women of the church can bestow upon them. The women and pastors of the First and Second Churches had ideal preparation awaiting the large Convention (of more than 300 women). The entire Convention profited by the harmony of these two congregations working together in every detail for their comfort.

When we write of this Convention we are not making any comparison with previous Conventions. To Mrs. O. H. Milligan, as President, there is due great praise in the way she made her program and guided the affairs of the Convention. Dignified, courteous, firm, and yet ever accommodating, Mrs. Milligan won the praise of every delegate. It means so

much to have a President whose heart, mind, and practice is in accord with the work presented. We are glad that Mrs. Milligan has had the additional honor of election as member of the Women's Board of Directors.

Mrs. J. W. Harsha, First Vice President; Mrs. J. W. Birnley, Second Vice President, were able assistants on every occasion.

A full, interesting, practical program carried through without any flurry had much to do with the happiness expressed in look and action of the large audience at every session.

* * *

One feature of the Women's General Convention that has much power in it for spirituality is the "Quiet Hour." In the midst of the crowded program there is time to pray. Miss Sallie E. Dickey, a former missionary to India, recently doing mission work under care of the Women's Board at Alliance, Ohio, had this important duty. Her careful preparation for it and the earnest love for Christ made this hour one to be remembered.

* * *

The Juniors of Cambridge United Presbyterian Churches gave a splendidly prepared entertainment, under care of Mrs. McBirney, assisted by Miss Hoyle and others. The theme was, "The Open Door of Opportunity." Talents, time, love, and money are all gifts to be used in service for the Master. The scenic effects in the setting of this exercise and the many children taking part made this a most delightful feature of Saturday's program.

* * *

Every one having attended the Women's General Missionary Society Convention remembers Mrs. H. C. Campbell, Foreign Secretary of the Women's Board. Her enforced absence because of her own serious illness brought sorrow to the Convention. A telegram and flowers carried to her the sympathy and love of the Convention. Daily messages were sent and Mrs. Campbell's condition was made known in return, and yet she was sadly missed. Mrs. H. C. Campbell is a charter member of the Women's General Missionary Society of the United Presbyterian Church.

Very great deal of the splendid administration of the finances, as well as the stable foundation of the executive work of the Women's General Missionary Society of the United Presbyterian Church is due to the remarkable talents Mrs. Campbell has for this work. Many of the women of the Church have perhaps never considered the importance and value of all departments of our mission work sitting as one Board. The experience of years and the observation made by other Boards, is that its widening influences and economy in administration p r o v e s the wisdom that launched the plan. Mrs. Campbell has had the joy in her long service, proving the efficiency and economy of this foresight.

We trust that it is God's purpose to restore Mrs. Campbell to health and service.

* * *

How we dread figures until we hear Mrs. J. B. Hill, Treasurer of the Women's Board. Mrs. Hill can put the most joy into a treasurer's report, and this year excelled all previous years. The figures, $302,968.27, was the sum. For the women to contribute $70,000 in excess of any previous year and that notwithstanding the many calls on women for money in and out of the Church was reason for thanksgiving.

As Mrs. Hill finished reading this splendid report a basket of beautiful roses was handed to her and hidden among the roses another surprise—a handsome wrist watch. The gift of flowers and wrist watch were from the absent friend, Mrs. H. C. Campbell. Even in her suffering she remembered her dear colaborer, Mrs. Hill.

The effect of this upon the audience as well as to the recipient was most touching. Until one knows of the incessant and responsible task in care of all the funds of the Women's General Missionary Society they may give little attention to Mrs. J. B. Hill's great work. The same work in commercial life would demand a good salary.

Let those who make remittances of society funds to Mrs. Hill, as Treasurer, study care and promptness, thus saving her as much as possible.

* * *

First Church, Cambridge, Ohio, claim the childhood days of Miss Mary Lawrence and Miss Dora B. Whitely, of our India Mission and it was a happy incident that their furlough at home allowed the privilege of this Convention.

Miss Lawrence and Miss Whitely were on Convention program and both gave an excellent address for missions in India.

* * *

Home Mission Night was unusually interesting. Every speaker held the attention of the audience. In later issues of the Women's Missionary Magazine we hope to give the address of each speaker. Miss Elizabeth McMillan, the City Missionary; Rev. W. A. Matthews, the American Indians; Mrs. W. G. Wilson, Camden, Ala., the Freedmen; Rev. J. W. Giffen, the Mountain People.

* * *

The precious privilege in the sacrament of the Lord's Supper is provided for the Sabbath afternoon program. "Do this in remembrance of me" should have great significance to such a gathering when sitting together in a Convention devoted entirely to His command, "Go Ye." Here we tarry for new strength and deeper love. Rev. H. A. Kelsey, D. D., had charge, assisted by Dr. Montgomery, of Muskingum College, following the sermon by Rev. J. C. Smith, Second Church, Cambridge, Ohio.

* * *

Sabbath evening was Foreign Mission Night. On the platform were the following foreign missionaries:

Dr. L. M. Henry, Mrs. L. M. Henry, Mrs. Finley, Mrs. Alexander, Mary Lawrence, Mary Logan, Mary Martin, Frances Lincoln, Sallie Dickey, Aulora McIntyre, Ella Barnes, Nellie Smith, Dora Whitely, Mrs. E. L. Porter, Mrs. Laing, Mrs. Crawford, Mrs. Ayers, Mr. Ayers, Mrs. Brandon, Mrs. W. T. Anderson, Mrs. Phillips, Mrs. M. M. Brown, Mrs. Morrison, Mrs. Robert Stewart, Miss Kate Hill.

The presence of Mrs. Robert Stewart, of India, and Mrs. J. A. Alexander, Dr. and Mrs. Henry, of Egypt, gave great pleasure to the audience because of their long term of service.

In the absence of Foreign Secretary, Mrs. H. C. Campbell, Mrs. J. B. Hill and Mrs. J. D. Sands took charge of the service. Miss Barnes and Miss Downie, of Egypt, Miss Martin and Miss Whitely, of India, occupied the hour. There was a large overflow meeting at Second U. P. Church. More than one thousand persons attended these services. The solo, "Hear His Voice Today," by Miss Mary Lane, preceded the entering into the church of thirty young people, the Student Volunteers Band, from Mus-

kingum College, and impressive closing to Foreign Mission Night.

* * *

Arrangements had been made by the Local Committee to take, in automobiles, the Convention to Muskingum College, nine miles away. A short program declaring allegiance and good fellowship to Muskingum gave Mrs. W. R. Wilson, of Pittsburgh, an opportunity to tell the faculty and students that she had "a representative from her family for the past eight years in Muskingum and was good for fourteen more years." And she received in return the full Muskingum yell for her generous family loyalty to Muskingum!

* * *

There were two splendid addresses given Tuesday, "Peace, But the Battle Still Reigns" by Miss Anna A. Milligan, Educational Secretary, Foreign Board; "The Burning Heart" by Rev. J. Knox Montgomery, D. D., President Muskingum College.

* * *

There is always a great interest in the Thank-Offering service. Monday night it was necessary to plan for another overflow meeting. The Methodist church near by was selected and the program carried out as in the Convention church. Mrs. Mary Clokey Porter, Thank-Offering Secretary, knows no weariness in her service. From early to late hours her heart and mind work for the department she has made so successful. The program for Monday night was most impressive and the scenic arrangement entirely new to the audience. An electric lighted cross and appeals from every land for the light of the Gospel was so impressive that the audience was solemn and silenced even though the successful attempt in pageants might well have brought applause.

The Thank-Offering for 1918 was $109,309.19; of this amount societies in Egypt gave $1,708.37; in India, $180.00. We have reason to be thankful but not to be satisfied in our gifts!

* * *

Mrs. J. C. Alter, of the Pacific Coast, and Miss Kate Hill, of interior territory, Field Secretaries of the Church, brought their messages to the women and again moved the Standard of Efficiency a "notch higher." This is splendid attainment for the women of the church.

* * *

"Isaiah Fund" provided fare for fifteen delegates. What a thought it was to plan for such wide spread interest and representative conventions!

* * *

All contributions for Warm Spring, sent by Parcel Post should be addressed Rev. H. T. Jackson, Warm Spring, Jefferson County, Oregon. By Express or Freight, Mecca, Oregon.

* * *

Fort Morgan, Colorado, chosen for 1920 Convention.

* * *

Officers of 1920 Convention: President, Mrs. James Parker, Jersey City, N. J.; 1st Vice President, Mrs. James S. Hill, Richmond, Ind.; 2nd Vice President, Mrs. James A. Cosby, Elwood City, Pa. Is there any significance in the book of James making this selection of officers!

* * *

"Victories of Peace," motto of Convention, also subject of President's address. Mrs. Milligan in her splendid address, well delivered, held the audience in good attention. A few of the many fine thoughts we quote. She said:

"As Christians we believe the world has no greater blessing coming than the

Gospel of Christ brings and the church no greater task than spreading that Gospel. The moment of triumph for the church will be when it shall be declared, 'The kingdoms of this world are become the kingdoms of our Lord and His Christ.' This is supreme 'Victory of Peace.' Again, has His church yet fully realized the imperial authority of her King's 'Go ye.' Contrast America's landing 2,200,000 troops in France within eighteen months from the word 'Go' of President Wilson, commander-in-chief. Is our call for '407' a less worthy ambition in response to our King's command, 'Go.' Have we not listened to it more as an invitation or a suggestion rather than a ringing command? Arouse! Oh church of the living Christ! You are under command, 'Go.' Go until the fields are completely occupied, go until the last soul is won and His will done on earth as it is in heaven. Listen to the King and you will hear as clear as the bugle calls His indication of the direction of march, 'all nations' the whole creation." * * *

"The United Presbyterian Church is not the whole army of the Lord, but one of His divisions. Close behind the banner of the Cross, the colors of the kingdom flies, the blue emblem of our division inscribed on one side, 'The Truth of God,' and on the other, 'Forbearance in Love.' This division has been in action over sixty-one years. The Women's Missionary Societies rejoice that over forty years they have been a regiment in this division."

* * *

Word received from Miss Lillian Robertson, Secretary of the Convention, that her mother had died. Expressions of sympathy and flowers were telegraphed Miss Robertson and father. Miss Robertson was unanimously re-elected Secretary of the Convention.

* * *

Mrs. J. T. Logue, Secretary of the Women's General Missionary Society Convention for twelve years, kindly took charge of the responsible duties as Secretary in Miss Robertson's enforced absence.

* * *

"OHIO DRY."

In 1874 at Hillsboro, Ohio, a band of Christian women led by "Mother Thompson" visited the saloons to pray. Xenia, Ohio, was the next town to adopt the "Crusade against the saloon."

From the inspiration of the "Women's Crusade" there evolved a movement which has encircled the world, namely, *"The Women's Christian Temperance Union,"* one of the potent factors for a *dry world!*

Only a few women are living who took part in the "Crusade." The self-denial necessary is rewarded in what is transpiring in the world today. Neither love nor money could have bought an editorial like the following in the Ohio State Journal forty-five years ago!

END OF THE TRAFFIC.

There exists a general conviction that the liquor traffic is done for, now and forever. The public generally are reconciled to the fact. They are feeling a new freedom in discarding a sad and wearisome incumbrance. Before the traffic ended there were conflicting ideas. These have largely changed to harmonious emotions. The people are coming to feel that their extrication from the traffic is a great blessing. They are having the opportunity of finding many new amusements that suit them better than these that surround the saloon. We hear there is a feeling among the barkeepers that there is much that is better in life than selling intoxicating liquors. In fact, the great change is going to establish a finer social feeling among the people and that life will be on a fairer

plane. It is possible that we will soon learn, with the traffic dominant, we have missed much of true life, especially among those who depended upon it for company and leisure. The change should bring to the people an era of good will, and it will be up to every good man to promote such a result.

—Ohio State Journal, May, 29, 1919.

* * *

The Third World's Christian Citizenship Conference, which is to be held in Pittsburgh, Pa., November 9-16, 1919, under the auspices of the National Reform Association, will bring together representatives from many lands for conference, regarding the world's moral problems.

This great meeting will be of particular interest to those who have the spread of the gospel throughout the world at heart, because missionary progress and moral progress go hand in hand. Many of those from abroad who will take part in the Third World's Christian Citizenship Conference, are leaders in the missionary work of different denominations.

We hope many of our readers can attend this Conference. Those desiring further information can secure it by writing to the National Reform Association, Pittsburgh, Pa.

MOUNT HERMON FEDERATE SCHOOL OF MISSIONS.

The dates of the Federate School of Missions, to be held as usual at beautiful Mount Hermon in the Santa Cruz mountains, California, have been fixed as July 5-12. We are looking forward to a week of good things, under the leadership of our chairman, Mrs. J. C. Alter, who is also the able Field Secretary of the United Presbyterians. There are eight denominations affiliated in Mount Hermon Federate School of Missions, now, viz., the Baptist, Christian, Congregational, English Lutheran, Methodist, Methodist South, Presbyterian, and United Presbyterian, and much good fellowship do we have.

The two text-books that we are to study during Federate Missions Week are "A Crusade of Compassion," by Dr. Belle T. Allen, and "Christian Americanization," by Brooks. Both these books will be taught each morning by Mrs. Florabel Rosenberger, of Whittier, Calif. During 1910-1914, Mrs. Rosenberger was a missionary, under the New England Friends' Board at the station of Ram Alla ("Hill of God"), ten miles from Jerusalem, in sight of Bethel.

Our daily morning Bible period will be under the charge of Dr. W. H. Oxtoby of San Anselmo Theological Seminary, whose lectures on the book of Job were so acceptable last summer.

Each evening there is expected to be an illustrated stereopticon lecture, as usual, free to all people at Mt. Hermon. These illustrated lectures always draw a great many people who are not registered in the Federate School, but who get a large amount of missionary information given in a delightful way through stereopticon views. We are anticipating much information and delightful days at Mt. Hermon, July 5-12.

MARY E. BAMFORD,
Press Secy.

THE WORLD FELLOWSHIP CAUSE AT MUSKINGUM.

A few weeks ago a report was given of the fine response made by Westminster College to the appeal for the World Fellowship Fund. After that, the Foreign Board arranged for similar meetings in our other colleges.

Monday evening, April 21, the student cabinets of Muskingum College met with Dr. Montgomery and Miss Anna A. Milligan, the representative of the Foreign Board and planned to present the cause at chapel exercises on Tuesday.

At that time Dr. Montgomery led in the devotional exercises and introduced Miss Milligan who explained the World Fellowship Movement and appealed for its support by Muskingum students.

Then Dr. Montgomery told how he had hoped to be a foreign missionary in Egypt; that the doctors had reported him physically unfit, not only once, but a second time, after an interval of five

years; that he had longed to support a missionary there as his representative, but had never been financially able; that he longed now to have Muskingum represented in the foreign field in an entirely new way; that Dr. and Mrs. Gregory Martin are going out this fall and that they could have them for their very own by pledging their support in India at $1200 a year; that $600 paid now would secure them as their missionaries by the Foreign Board, and asked the students what they thought of it.

A Junior rose and after a little speech moved to accept the challenge and pledge the support of "Ann and Greg." Three speeches seconding the motion were made by a sophomore, a freshman, and a senior. The motion was put and carried unanimously, and then the cheer leader mounted the platform and led that student body in yells and songs and cheers as Muskingum knows how to do for "Ann and Greg" and old Muskingum.

Pledge cards were passed and chapel adjourned. In less than twenty minutes the old college bell, which has not rung before during this student generation, pealed out the news to all New Concord that the $600 goal had been reached. In less than an hour $800 had been reached and passed and still the pledges were not all in.

Dr. and Mrs. Martin are now open to congratulations that they have such a fine company and faculty and students "holding the ropes" for them as they go to the work in India.

—Reported by Anna A. Milligan, Educational Secretary, Foreign Board.

The Cambridge Convention received through the splendid singing in the evening meetings a most delightful support to the praise service. Many thanks to the well-trained choir.

METHODIST EPISCOPAL CHURCH CENTENARY CELEBRATION AT COLUMBUS.

JUNE 20 TO JULY 13.

The greatest celebration ever held in connection with religious work throughout the world will be the Methodist Centenary celebration at Columbus, June 20 to July 13. The state fair grounds are to be utilized. Natives from many countries will be present, and native and Christian conditions will be graphically shown in displays. Tens of thousands of visitors from all over the world are expected.

This exposition of the One Hundred years of Christian missions will be made historical by the forward movement of this church. Inaugurating the next century with a paid pledge of One Hundred Millions for missions to be used in all the territory occupied by the great Methodist Episcopal Church. This sum is subscribed and paid by the church in North America.

The location for this unusual spectacle in modern missions is ideal. Columbus, Ohio, has the most perfect railway accommodations and the State Fair Grounds will provide every conceivable convenience required.

The pagentry anticipates the most attractive as well as strange spectacle ever prepared. And the glory of it all is in behalf of Christian missions. The whole world is invited to Columbus, Ohio, June 20 to July 13, 1919.

* * *

The Women's Missionary Magazine will continue its efforts to secure the 16,500 paid subscriptions thereby having the goal in view of this Magazine in every home of the United Presbyterian Church. October 20-30, 1919, another drive. Will you help?

ACTION OF THE W. G. M. S.

Cambridge, Ohio, May 20, 1919.

We recommend that:—

1. Every missionary society appoint a "407" Committee to co-operate with the Congregational "407" Committee.

2. Every Presbyterial Society appoint a "407" Committee to co-operate with the missionary and efficiency of Presbytery. These Committees are to promote the "407" Forward Movement by enlisting prayers, lives and gifts.

3. Every Presbyterial make a special campaign for life (possible candidates for foreign service) each one to make out their own plan for this campaign. The names of suitable young men and women to be sent to the Candidate Committee of the Women's Board. Their names are not for publication but to form a prayer list for the use of Women's Board, Foreign Board, prayer groups, and the prayer letter which is sent out in connection with the "407" Prayer League.

4. One-half of the "407" is to be appointed and supported through the W. G. M. S. The salary is to be pledged in the usual way by societies or individuals for seven years and paid through the Presbyterial Treasurer. An additional sum equal to the salary of each missionary is to furnish houses and equipment necessary for the support of the work of the missionary. This additional sum may be raised by the sale of "407" Bonds. These are to be issued by the W. G. M. S. for two sums, $50.00 Bonds for societies and individuals, and $5.00 Bonds for Juniors. The money is to be paid through the Presbyterial Treasurer.

5. A column to report the amount raised in this way to be added to the Statistical Report.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.
2328 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

IF THE MASTER WERE HERE.

If the Master Whom we serve,
Stood beside us in the way,
And with pierced hands outstretching
He would come to us and say,
As ye do unto the least ones,
Ye are doing unto me;
As ye feed and clothe and strengthen
Ye shall then my Kingdom see.

We would hasten at His bidding,
We would gladly Him obey;
Send the reapers to the harvest,
Speed the gospel on its way.
Yea, would sacrifice more gladly
If we met His calm appeal
To His hands our gifts we'd offer,
Could we but His presence feel.

Is not Christ a living presence,
To our lives, just here, and now?
Can we not in spirit see Him?
At His feet may we not bow?
He is giving us a message,
To our hearts it ringeth clear;
Are our lips too dumb to answer?
Are our ears too dull to hear?

Dare we then, be faithless stewards
Hiding talent, wealth, and store?
Dare we close our eyes to service?
Do we dare to idle more?
Teach all nations is the mandate,
Go, or send, we must obey;
Give of time and wealth and talent,
Give till all have learned the way.

Wide the doors that are before us,
Beckoning hands across the sea;
Macadonian crys we're hearing,
Come and help us is their plea;
O! we cannot fail our sisters,
Cannot leave them in despair,
Grant to us, O, loving Father
Greater vision of Thy care.

—Mrs. L. L. Knox.

OPEN MESSAGE TO MISSIONARY SOCIETIES.

The year has closed for the annual reports of the various departments of the work of the Women's General Missionary Society. Never since its organization have the auxiliaries had so much reason to rejoice over good results as today. Let us thank God from the depths of grateful hearts that He has called us to be His co-workers, in giving to the world the knowledge of a Saviour, and then prove our gratitude with a special Thank-Offering, "according as the Lord hath prospered" us during the twelve months.

Never in the history of the world, has God given His people such great opportunities to enter open doors as today.

Never has He placed upon them such great responsibilities as today.

Never has He entrusted so much wealth in their hands as today. How are they to use it? If for His honor and glory, the wealth will be a blessing in this life, and in the life to come. If for self, it cannot be else than a curse, as we learn from the Scriptures.

Your business agent, the Women's Board, is planning large things for the coming year. Are you as societies and as individuals ready to help?

Those who have carefully and prayerfully studied the methods of your Board, will have discovered long ere this, that its plan is to "lengthen the cords" as well as to "strengthen the stakes" every year when possible, along all lines of the work.

There is probably not one society in the church, and it may not be one interested member of any society, that would be satisfied with having their work come to a stand still. All are more or less anxious to have it advance in all the mission fields. *God has wonderfully set*

His seal of approval upon the work of our entire denomination, and never more than in the past year; hence we have good reason to believe He has still greater work for us as a denomination to do in future years—if we are loyal to the vows we took upon us in becoming its members.

Let us prove our loyalty to our own division of our Lord's army, by taking as our slogan for the church year upon which we are just entering—More Faith, More Prayer, More Service, More Knowledge, More Gifts, More Members. What would all this mean?

It would mean more workers and additional salaries for their support. It would mean enlargement in the educational, evangelistic, medical and industrial work in all our mission fields.

Are your societies ready for such an advance movement? Do you plan at the beginning of each year, for the advancement of the special work God has given into your care? *Are you ready now, for a quick response to God's present call, to "go forward?"*

What would such a forward movement mean to the members of your society and we trust to the entire women membership of the church?

Might it not mean a deepening of the desire to know more concerning the needs of Christ's Kingdom? Would it not mean more faithful service in the fields, wherever God has placed them? Would it not mean more earnest seeking for God's guidance in His work, and more fervent prayers for God to thrust forth more laborers into His great harvest fields at home and abroad? Would it not mean a fuller consecration of time and talents and means to the extension of His Kingdom? Would it not mean a great revival of religion throughout the entire church? What would it not mean to the world?

What it would mean in the future life to all who had taken part in it, only heaven's arithmetic can estimate.

The great barrier to the advancement of Christ's Kingdom today is lack of workers and money. If the Mission Boards had the tithes and offerings in their treasuries that belong to God, there would be more young men and women to make the Lord's work their life-work; and yet, we believe, that when the young people consecrate themselves to the work, God will open the way for them to serve Him in direct mission work.

"If we only had the money
That belongeth to our King,
If the reapers of God's bounties,
Would their tithes and offerings bring,
Then the windows of the heavens,
Would open wide at His command
And He'd pour us out a blessing
That would overflow the land.

If we only had the money,
It would give redemptions song,
To weary hearts now crying out,
How long O Lord, how long?
And the thirsty land would blossom
And the waiting isles would sing,
If—we only had the money
That belongeth to our King.

O ye stewards get ye ready,
Soon will come the reckoning,
When we will answer for the money
Which belongeth to our King."

THE TASK.

The task God has set before our United Presbyterian Church today, calls for a high order of personal consecration on the part of every member.

It means surrendered lives: it means surrendered sons and daughters: it means surrendered pocket-books.

He asks for everything we have, to be laid upon His altar, that He can use, for the building up of His Kingdom on the earth.

God gave us His best! Shall we give Him our best?

THE VINE OF GRATITUDE.

Sometime ago the story was told of an aged woman living alone in the attic of an old business house in a down town part of a city, who carefully and tenderly watched over a grape vine that was shading her only window. When a city missionary said to her, "You no doubt derive great pleasure from look-

ing forward to the time when your vine will bear delicious fruit for you." "No," said the aged woman, "my joy is now, it is always present with me, for day by day as I watch the growth of the vine, I believe that God alone has the power to make it grow, and as the branches lengthen and the plant becomes stronger, I know that God is here, and that He is keeping me very close to Himself."

In every human heart, its Creator has planted a seed, which if carefully and tenderly nurtured will in time, through the grace of God, grow till it becomes a vine whose branches will shelter all who seek its shade from the blistering rays of selfishness.

This vine we recognize as *The Vine of Gratitude.* It thrives best where exists the rich mellow soil of love for others, and where like the aged woman, its growth is daily watched, with its Creator in mind, and where, joy continually breaks forth into praise and thanksgiving to Him Who alone permits it to exist. This vine of God's own planting, has taken hold upon thousands of hearth stones in our United Presbyterian Church, and year after year has obtained such growth as to lovingly shelter entire families—parents and children—under its beneficient branches, while the rich golden fruit is carefully garnered for the benefit of those whose homes are less blessed, and where, through ignorance of its Creator, the vine of gratitude lies dormant in the hearts of the multitude throughout the world today.

A MISSIONARY POSTER.

(Decorate with pictures representing the work of missionary societies and hang in the vestibule of the Church, the week before each monthly meeting).

Jesus says: *"Go ye." "YE" means YOU!*

He Wants the World Evangelized.

He Depends Upon Christians To Do It.

To Do It Well, Knowledge of Conditions and Needs is Necessary.

The Missionary Society Helps to Give That Knowledge.

COME. (Give day and hour.)

"AS THY SERVANT WAS BUSY HERE AND THERE."

By Mrs. E. C. Cronk.

We are inclined to think of the condition of being busy as a twentieth century American product, but, nine hundred years before Christ was born, there was, over in Samaria a prophet who told the story of a man who failed his king because he was too busy. He was not deliberately disobedient, this servant of the king, in whose care another man had been placed. He was only busy and appeared before the king, saying apologetically of his lost charge, "As thy servant was busy here and there, he was gone." He had not been idle. The trouble was that he had been too busy and in the doing of little things here and there he had failed in the thing of supreme importance—his king's business.

The supreme business of the Church is the King's business. The King's business is the salvation of a world. It was for that that our Father gave His only begotten Son and it is to that that He has commissioned His followers.

Oh, the pity of it, that His servants get so busy "here and there" that we forget to be about our Father's business.

We would not deliberately fail Him. We would not deliberately put His work out of our lives, but day by day we unintentionally crowd it out with the "heres" and "theres" that are constantly crowding in.

In our missionary work it is the busy women rather than the idle women who are letting the missionary opportunities go by. We fail because we are too busy. It is seldom that an invitation to a missionary meeting or to missionary service is declined on the ground, "I do not want to come" or "I do not want to help," but by the tens of thousands our choicest women are sending up a common answer, "I am so busy now, I

simply can not undertake another thing."

Our missionary meetings are not withering under the stinging lash of bitter opposition and persecution from idle bad women, but are languishing under the neglect of busy good women. The chairs that are empty are not scorned chairs. They are just empty chairs. The women who should be in them would not for anything oppose missionary work. They are simply busy here and there, and the opportunity is gone.

In the parable of the last judgment, the King's censure was not for those who had opposed His will, but for those who had failed to do it—not for violent opposition but for careless neglect. Oh, women of America, the King has commissioned us with a great commission. He has made known unto us a message that is not for us alone but is a message for every man, and every woman, and every child.

He expects His commission to have the central place in our lives. He does not call us to leave a single duty, however small, undone. He does not call us to be careless wives and neglectful mothers, but He does call us to put out of our lives many of the unnecessary things that are filling them with a sort of empty fullness.

While we are "busy here and there" with many things that are really of little worth, the men and the women and the little children whom we might have reached with the Gospel message are gone.

In the prophet's story the king said to the man to whom his fellow man was entrusted, "If by any means he be missing then shall thy life be for his life * * * So shall they judgment be; thyself hast decided it."

When our King shall come again and shall find many missing, what shall He say to us, who have been so "busy here and there" that we have let those He charged us to reach with His message of love, go by unsaved?

We ourselves day by day are deciding it.

LIFE DIRECTORS.

$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.
10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.
7. Mr. and Mrs. Daniel Cleary, by their daughter, Miss Fannie A. Cleary.
8. Mrs. Julia Ingham Adams Frothingham. By her daughter, Mrs. A. A. MacLachlan.

MRS. J. B. HILL, Treasurer.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Down, Ireland
Miss Davida M. Finney, Monsourah, Egypt.
Miss Mary Baird, Zagazig, Egypt.
Miss Christianita Totten, Henderson, N. C.
Miss N. Ethel White, Frenchburg, Ky.
Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.

NEW YOUNG WOMEN'S SOCIETIES.

Beaver Valley Presbyterial, 2nd New Castle, Kate Hill Circle; President, Esther Wagner.

Chartiers Presbyterial, Greenside, Canonsburg, Girls' Mission Circle; President, Marie Luke.

Xenia Presbyterial, 2nd Xenia, Y. W. M. S., 20 members; President, Mrs. Robert Bryson.

Clifton Y. W. M. S., 15 members; President, Carrie M. Rife.

Southern Illinois Presbyterial, 3rd St. Louis Y. W. M. S.

Rock Island Presbyterial, Hanover, Helen Ferrier Circle, 20 members; President, Mary Emma Speer.

OUR YOUNG WOMEN'S SPECIAL.

We have gone "over the top" in our Y. W. Special Fund again. Here is our record for seven years:

1913	$1842.47
1914	2647.60
1915	3067.00
1916	3163.25
1917	3501.00
1918	4055.00
1919	4244.00

A steady progression. Over 200 societies gave this amount, $4244.00, this year, several more than last year being credited as contributors. Can we not undertake the *eighth salary* next year? Let us try.

KNOTTY PROBLEMS.

There are so many difficult things in life to settle. For some it is earning a livelihood; for others a matter of putting in time. Some have difficulties in the matter of securing an education; others have problems of business. Household cares harrass some and Dame Fashion causes others brows to pucker. There are problems in home, church and state. No one having attained the years of reason is free from troublous questions—unless it be the pagan and doubtless even he is beset by problems commensurate with his knowledge and limited experience.

No problems are perhaps more knotty, more difficult of solution, than those of the church. It seems that no where else are people so easily disturbed or annoyed. Jealousy is aroused without seeming cause. Hard feelings come and no one knows why. One tries to do her duty as she knows it; another criticizes her for being forward and entirely too ambitious for herself. Perhaps another is necessarily prevented from performing a certain work and another charges her with being disinterested or a downright slacker. So it goes. One cannot please both the "pres" and the "posts" at the same time. That being the case we should live in the best light possible and follow its leading.

There are some things in life not ours to decide. For example, our birth year, the color of our eyes or hair, our heighth, our nationality and many others. Possibly no one of these is taken more notice of and is more of a problem than the first mentioned. It stands to reason that those who came into the world seventy-five years ago are older bodily than those who have seen but sixteen summers. Naturally you expect more gray hairs with one than with the other. There are other physical signs of lengthening years such as bowed shoulders, infirm step, failing sight.

Why should such a thing as young years or older years prove a knotty problem, especially in the Church? It is natural for youth to desire to associate with youth and for age to have an understanding with others of the same period. Yet, after all, as has been said, age is only of the body and not spirit—and spirit is life.

So much usefulness is hindered or curtailed because a society made up of girls of eighteen to twenty-five years is too far advanced in years for the young lady of fifteen to seventeen to feel at home! Many of years from twenty to twenty-four and one-half cannot bring themselves to the point of joining an organization when the ages range from twenty-five to thirty-five. And those a little older fear the austerity of the mature saints of fifty years up! One of the knottiest problems in the world is found in the church and it is only a physical one—age. When it is sifted to the bottom it is spelled thus: s-e-l-f-i-s-h-n-e-s-s.

We must confess that, generally speaking, a group made up of ones near an age is the congenial kind, yet when it is necessary for the sake of the Kingdom's peace and prosperity that this matter be disregarded, will we not be thoughtful? The transition periods in life are the difficult ones. Once safely over these points and all is well.

The hitches that occur in Christian work are usually at the close of childhood, youth, young womanhood and maturity. As a rule, the things of time do not so seriously affect settled age. Since these facts are well established—we know them as far as we have gone—let us respect each one and so plan our lives that we will not be a hindrance to the best development of any one.

Let no one look toward the periods ahead and think or act disrespectfully of those more advanced in years nor look back to the early periods and criticize them harshly for giddiness or irresponsibility.

The apostle admonishes us, as much as lieth in us, to live at peace with all men. We cannot do this if we erect barriers here and there in our Christian service—sort of "spite fences"—over which one cannot graciously climb. Let us forget in a great measure that we are and know only that Christ is and is to be magnified.

—I. B. L.

OUR RECOMPENSE.

If you have ever joined a Christmas savings club, you have no doubt watched your savings accumulate week by week and you know the satisfaction there is in receiving at the end of the year, your savings plus the interest.

Have you ever tried to compute the interest which your missionary society has paid to you? Perhaps you have felt that your society, unlike a banking institution, was only a recipient for funds—that it paid no percentage of interest whatever. If you happen to be of a calculating mind, suppose you try to discover what rate of interest you received during the last year. Doubtless you contributed to all the different funds your society handled, and how anxious you were to hear the treasurer's report each month. You were pleased when your Thank-Offering went away beyond your expectations. You were proud of your society when each member paid her "Young Women's Special" dollar and when your missionary funds were disbursed, some for foreign work, some for home work, some for salaries, some for equipment, to this needy work or that your interest went with every dollar and your prayers followed. And

perhaps you noticed that your interest was in proportion to your gifts.

Can you remember the meeting for which you prepared a paper or a talk? It required some time and work and thought to get ready for your meeting. But it was a good meeting. You knew it was ever before kind friends said so. You had put your best effort into it, you had prayed that God would guide you to make it successful, and of course, it could not have been otherwise.

It may be that when you first joined the Young Women's Missionary Society, you heard some talk, at least once a year, about "Young Women's Special" and somehow you conceived the idea that you were to hand out a dollar for some worthy cause. But now you are so interested in the special work being done by the Young Women's societies that you can name and locate the missionaries supported by this special fund perhaps a little more readily than you ever named and located state capitals in a geography lesson.

It is the Apostle Paul who speaks about the "recompense of our reward" and the idea of a reward for service is no new thing for us. As we see our boys come home from over-seas, wearing the Croix de Guerre or the Distinguished Service Cross, we know that their service to their country has been unusual in some way. Our God is abundantly able and always ready to reward those who serve Him faithfully. However, His rewards are not of the type which can be worn upon the person, visible to all men; but are rather of a spiritual nature. Those who serve most faithfully come to live closer to God. They see with His eyes the waste places of the world; they hear with His ears the cries of the needy; they yearn as Christ did over the lost. The difficulties encountered in their work frequently send them to their knees and thus the prayer life is deepened. It was concerning Abraham, the father of the faithful, that the record is "He was called the friend of God." To His faithful disciples Jesus said, "Ye are my friends if ye do whatsoever I command you." Friendship with Jesus then is based upon obedience to His command—the same obedience which a servant must render to his lord.

But having stood this test of obedience, Jesus says further to His disciples, "Henceforth I call you not servants, for the servant knoweth now what his lord doeth; but I have called you friends." To be known on earth as the friend of Jesus, to be introduced in heaven as the friend of the King is surely an honor not to be cast aside, a reward that is worthy of the very best that is in us, a recompense greater than we in our small sphere can fully comprehend; but it will be ours if we are faithful.

Can we look out upon this world today and be unfaithful to the trust of our great Commander? We have learned in these past months what it means to be faithful and loyal to our great country which we love; we have learned to sacrifice and to give as the call came. Shall we show less faithfulness and loyalty to our Leader through "Whom we live and move and have our being?" Can we not today hear the Macedonian call as never before, from voices heretofore unheard, and can we not see the very doors swing wide that the King of Glory may enter? But He is depending on us to "go into all the world and preach the Gospel to every creature." Then let us advance, not by the draft service, but rather the service that says, "Lord, here am I." Then the great "407 Movement" will soon be a thing of the past for the great army of the Lord will be pressing on to "all ends of earth."

PEARL STEWART,
11th Church, N. S., Pittsburgh, Pa.,
Y. W. M. S.

OUR STEWARDSHIP.

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

—Van Dyke.

Stewardship is a subject upon which, of late, many articles have been written. If one picks up a religious paper of almost any denomination, it will likely contain an article on Stewardship. Yet it is not a subject which is popular with the average reader of those magazines. One wonders how many of such articles are merely glanced at, or passed over entirely, upon discerning the subject, and how many are carefully, thoughtfully and prayerfully read. It is to be feared that the number of those who read them with such consideration are pitifully few. We do not wish to read them. We have gotten away from God's truth, and it is, to say the least, very inconvenient for us to be brought face to face with the truth that a portion of all we possess must be rendered unto Him. We have allowed the shadow of our desires to stand between us and the strong pure light of this most vital truth—that God is the owner of all our possessions—the testing truth of our belief in God. Oh God, help us "to think without confusion clearly."

If we are believers in God we believe that He created all things. If He created all things, they are His. He created for Himself a vast estate and took great pleasure in it. But that He might have someone to enjoy these pleasures with Him, He created His crowning work—Man. He made man, so man is also His. And into the keeping of mankind He gave His vast estate, asking only that a small portion be regularly set aside for the Real Owner. Not that God needs the tribute, but if we were not required to set aside a portion for God, we would soon be thinking that all these wonder things belonged to us. Then the worst calamity that could befall us would be upon us—we would forget God.

The Israelites forgot God time after time, turning to the most revolting sins, debasing mind and body, polluting the soul, until only a loving Father could have restored them to favor. The Germans, claiming all things as theirs, and "Gott Mitt Uns," fell into the same sickening sins. Beware, lest we forget God!

Let us hasten to remember the things God has given into our keeping. Breathe the cool fresh air on a crisp May morning, when the sun shines clear, and the dew glistens on every leaf and flower —they are God's!—placed here for our pleasure. Breathe it again, deeply. How the fire of one's life quickens in response to the call of a spring morning. One's life? Yes, life itself is God's personal gift to us. How careful we must be of such a treasure—we shall have to render an account, as good stewards. A crowd of children passing by with their laughing voices is in perfect tune with the harmony of such a May morning, and thoughts of God. The mother sees her own small child with her laughing lips and murmurs, "Oh God, I thank Thee for this gift. She is Yours. Help me to train her for Thee." And with the prayer upon her lips, the sudden realization comes that God has given her a wonderful possession in prayer—privilege of communion with Him. He asks only that we use it in order that we may not forget Him.

And as we turn away to the day's tasks awaiting us, we wonder what other things God has given us for which we must, as stewards, good or bad, render an account. What have we, young women, that God is expecting us to use for Him? Those things that we have mentioned—gifts of nature, home with its blessed privileges and wonderful opportunities, children, prayer, life itself —what else? Our talents. Do we sing a little, play some, talk well? Do we have the grace of sympathy or that rare thing, tact? Use them for God. He expects a portion of each talent that we may not forget Him, and so fall into sin. Have we a charming personality? Use it to win someone for God!

Do we have wealth in small or large portion? God has given us a law for that—the tithe. It must be reserved for God, or we are stealing from the Owner —transgressing the law! Help us to "act from honest motives purely." We must not only give God His share, but

we have an obligation as to the balance. It must be used in such a way as would please the Divine Owner. First, render unto God His portion, then provide for the family's needs, and needful recreation and culture, then plan with God our Heavenly Partner how best to distribute the balance. Surely God would be pleased if the major portion of the balance be given for the needs of other less favored of His children. Help us indeed to "love our fellow men sincerely."

And God's best gift of all, salvation through Christ. Such a precious gift! Surely we must guard it and keep it safe? We must think clearly! Use God's gifts—live in Christ. The greater the gift, the greater the obligation. So the obligation rests upon us to make certain that others may also live in Christ. God's gifts to men may differ, but Christ He gave to all.

"What shall I give for Thee
Thou Pearl of greatest price?
For all the treasures I possess
Would not suffice."

We must dedicate ourselves to His work. That only will suffice. Then "trust in God and Heaven securely," and we shall at last hear His voice, lovingly proud of His children, "Well done, thou good and faithful servant."

MRS. J. C. SMITH.
2nd Cambridge Y. W. M. S.

KEEPING FIT.

"Keeping fit" is one of the most significant American slogans of today. It is applicable to every person in every work. The mother knows that this idea must ever be uppermost in her mind if she meets successfully the problems of the routine of the home. To the business man, also, "keeping fit" is a matter of special concern.

The skilled physician or surgeon must have a steady nerve to perform the delicate operation; the lawyer, a clear brain to win his important case. Fitness is indispensable to success.

One of the most striking examples of unfitness has been brought to the minds of American people the past few months in the appalling extent of physical unpreparedness in the United States as shown by the numbers rejected for army service. Though reliable figures are not yet compiled, it has been estimated that between forty and forty-five per cent of our young men between the ages of twenty-one and thirty-one were physically incompetent for military duty. In this great army only the fit could bear arms; those physically unsound were unfit to take part in the war for democracy.

And as we have watched these soldiers in the National Army—and learned that they must first be made fit through training, then kept fit—we can not but draw the parallelism with another army going forth in battle, not to prepare the world for democracy, but for the coming of the King of kings.

We point with pride to the gallant boys of 1917 and 1918—and there were "picked" men—men who were fit. Uncle Sam did not say, "Step into the ranks, all the men of United States." He said, in effect, "I'll take all of you between the ages of twenty-one and thirty-one, who are physically and mentally fit."

In some instances the cause for rejection could be removed and after examination and treatment with the proper corrective means, the applicant was successful and entered the service.

Glance, for a moment, at some of the common causes of rejection shown by the recent civil inventory of the man power of the nation: mal-nutrition, weak heart, poor eyes, defective hearing, imperfect feet.

Where would you be classified if a similar religious inventory were undertaken? Would you aspire to be in Class A of the Christian army? Would you claim deferred classification, or would you ask exemption from service? Imagine receiving your registration card with these words: Rejected from Christ's army: spiritual mal-nutrition.

Many of us, doubtless, would be saved painful mortification if we were not summoned before a board of examiners and judged for service, for our

classification blank, to our surprise and shame, might read something after the following:

Rejected. The whole heart is faint. (Isa. 1:5). Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

Your eyes have (not) seen all the great acts of the Lord which he did. Deut. 11:7). Seest thou as man seeth? (Job 10:4). Annoint thine eyes with eye salve, that thou mayest see. (Rev. 3:18).

And hearing (ye) hear not, neither do (ye) understand. (Matt. 13:13).

(Thy) feet were almost gone: they are feet that be swift in running to mischief.

Because America was thoroughly roused and was united in action, she accomplished wonderful things—yes, we may say, the impossible, during the months that followed the declaration of war. In a few months she literally had made several millions of men fit for military service.

What would be the results if the churches were mobilized in religious work, if all the members of soldier caliber entered upon a campaign as systematically and enthusiastically as they planned the drives for Liberty Loans?

What would be the results if during this year the young people of the United Presbyterian Church would "make fit" and "keep fit" for Christ? What if our own local Christian Union, or our group in missionary circle would "Keep Fit?" Gird thy sword upon thy thigh, and by "Keeping Fit" merit that coveted summons—Accepted for Christ.

MABEL F. MCKEE, Des Moines, Iowa.

SENIOR LIFE MEMBERSHIPS.

$25.00 Each.

April 15, 1919 to May 15, 1919.

1. Mrs. Cora Cowden, Kimbolton, Ohio. By her husband.
2. Para Hamilton Moore, Mahonington, Pa. By Rev. Robert Hamill.
3. Mrs. R. W. Dinsmore, Toronto, Ohio. Member of W. M. S., Knoxville, Ohio.
4. Mrs. Grant Wilkinson, Toronto, Ohio. Member of W. M. S., Knoxville, Ohio.
5. Mrs. J. W. Walker, 1086 E. 141st St., Cleveland, Ohio. By W. M. S., 6th, Cleveland.
6. Mrs. W. B. Shaw, 230 Oakland Ave. E., Columbus, Ohio. By her brother, John A. Hammond, Portland, Ore.
7. Mrs. J. E. McConnell, Le Claire, Iowa. By her mother, Mrs. Mary J. Balmer, in memory of Jessie A. Murchie.
8. Mrs. W. R. Forsythe, Kimbolton, Ohio. By her children.
9. Miss Dora B. Whitely, India. By Y. W. M. S. of Chartiers Church, Canonsburg, Pa.
10. Mrs. Morton Campbell, 526 N. College St., Bloomington, Ind. By her mother.
11. Miss Clara Mehaffey, 702 N. 8th St., Cambridge, Ohio.
12. Mrs. Sarah I. Thomson, Eskridge, Kans. By her mother, Mrs. A. L. Dickson.
13. Mrs. Mary E. Becktel, Sterling, Kansas. By her mother, Mrs. A. L. Dickson.
14. Mrs. Blanche D. Nicoll, Tarkio, Mo. By her mother, Mrs. A. L. Dickson.
15. Miss Laurella G. Dickson, Gurdaspur, India. By her mother, Mrs. A. L. Dickson.
16. Miss Ida Rankin, 509 Foster Ave., Cambridge, Ohio. By her brother, John Rankin.
16. Miss Elizabeth Miller. By Y. W. M. S., of Robinson Run Church.
17. Mrs. I. C. Rankin, Minden, Neb. By friends.
18. Mrs. Franklin D. Hamilton, Lincoln Ave., Bellevue, Pa. By her mother.
19. Mrs. Gay D. Sipe, Lincoln Ave., Bellevue, Pa. By her mother.
20. Mrs. R. B. Patton, Columbus, Ohio. In memory of her mother.
21. Miss Mary Crawford, Xenia, Ohio. (Death has claimed Miss Crawford since this request has been received).

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary.

904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

MISSION STUDY TEXT-BOOKS AND HELPS FOR 1918-1919.

Jack and Janet in the Philippines, 30c.
Sketch Book, 15c.
Outline Map of the World, 17c.
Passports, 3c each; 18c per dozen.
Jack-of-all-Trades, 30c.

Text-Books for 1919-20.

A Crusade of Compassion (Senior). In paper, 40c; in cloth, 57c.
Mook (Junior), 35c.
Christian Americanization (Senior). In paper, 40c; in cloth, 75c.
Called to the Colors (Junior), 30c.

As indicated above, there are still some Junior study books and supplies of the 1918-19 study course on our shelves. These will be advertised on this page as long as they are in stock.

Please refer to the May Magazine for leaflets for the June study course program.

The helps and supplies for the new study books are not yet on the market. They will be advertised as soon as they are ready for distribution.

We would recommend to socities and individuals who expect to take up the study courses next year that they send in their orders for books and supplies just as soon as they are available and thus avoid the disappointment which many experienced this year of not being able to secure them when needed. Those who order EARLY are sure of their books.

For the benefit of those who have not yet prepared their programs for the coming year we repeat the chapter headings for the new Senior text-books:

A Crusade of Compassion.

I. The Battalion of Life.
II. India.
III. China.
IV. Korea, the Philippine Islands, Siam.
V. The Near East, including Turkey, Syria, Persia, Arabia.
VI. Africa and the Promise of the Future.

Christian Americanization.

I. The Present Issue.
II. America's Genius for Assimilation.
III. The Language Question.
IV. Arrested Assimilation.
V. The Path of Progress.
VI. The Price of National Unity.

Every user of the Prayer Cycle should have the 1919 edition. The Prayer Cycles are not for society use alone but are prepared especially for the use of the *individual* in private and family devotion. Let us make the best possible use of the Prayer Cycle for 1919. Our missionaries in Egypt and India are in grave danger. May we uphold them with our united and continuous prayer.

On the *fifth* page of the Prayer Cycle, in the prayer for the American Indians, please write the name of Herbert Stwyer, and pray that his father's desire for him to become a minister of the Gospel of Jesus Christ may be realized.

Mrs. Paul Raymond, of San Francisco, California, whose article, The Federative Motive—Its Place and Power, has the duty of Associate Secretary of the Pacific Division of the Inter-Church World Movement. This information is particularly for our women on the Pacific Coast.

READ FOURTH PAGE OF COVER.

FIELD SECRETARIES NOTES.

MRS. J. C. ALTER, 21 Mountain Ave., Piedmont, Oakland, California.
MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

FIELD NOTES BY KATE HILL.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Tuesday, every month, 2:30 p. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, Ill., first Tuesday of every month.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

New Castle, Pa., first Tuesday of every month in the First United Presby- of First United Presbyterian Church.

San Francisco, first Tuesday, every month, Presbyterian Building.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Youngstown, Ohio, first Tuesday, 2:30 p. m., Tabernacle United Presbyterian Church.

Los Angeles, first Monday, 10:30 a. m., First United Presbyterian Church.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

The Institute work for the spring of 1919 is ended. Thirteen Institutes have been held. Fourteen Presbyteries have been visited. Miles and miles, perhaps about 4000 have been travelled by the Institute "team." They have given their very best.

The pastors and congregations where these Institutes were held have poured out love and service for the "team" and visiting delegates.

Men and women have left their homes and their work to attend. Young men and women have left their studies and their work to be present. We have found busy doctors, and lawyers, business men, farmers in every audience.

Visions of India, Egypt and the Sudan have been given by words and through pictures and pageant. Appeals for intercession, life, wealth and to the home church have been made so earnestly that no one could mistake the call.

Each Presbytery adopted resolutions definitely accepting its share of the "407" and pledging themselves to undertake to find the life and the means as early as possible. Some of them said very definitely by 1922.

What next? It seems well expressed in a recent letter, "The end of the Conference is the beginning of the conquest. The end of the planning is the beginning of doing."

Recently a friend said to me when the preachers get together and any special work comes to them they say, "Lets appoint a committee." Laymen say, "Lets have a dinner." "But what do women do?" was my question. I have asked it in every Conference in these Institutes. I have not found a very satisfactory answer. Perhaps you may say, "women talk." Not in the conferences of these Institutes, but I tell you I would like to think that the answer would be "women pray."

In every conference hour of each Institute I gave the societies who would pledge to definitely remember our Institute schedule in prayer a printed schedule of our Institutes.

The reports received have been most encouraging.

"Our women meet daily at 10:30 to pray for the Institute 'team' in their work and for our share of the funds and workers from this Presbytery."

"As a missionary society we have covenanted to pray regularly for the 'team;' for their work and the '407' movement."

"It seems easy to think of things to ask God to give in this work. Every Sabbath morning our class spend a short time in prayer for the '407'."

"A group of twenty-eight women met each day last week at 4:30 to pray for the Institute work."

"In our congregation we have two '407' prayer groups meeting weekly at 2:30 on Tuesday and 7:15 Wednesday evening."

These are only a few of the pledges for prayer that have come to me. So as I think of our prayer groups meeting either weekly or monthly and the increasing number of women who observe the ten o'clock hour of prayer on Tuesday morning I feel I can say, "Our women pray."

Then, too, I believe our women do work. From Omaha Presbyterial comes the cheering news that they will take up the salary of a missionary this year. In another congregation the missionary societies have given $150 for the "407 Missionary Fund" of the Presbytery.

"We did not have our 'usual' missionary meeting on Wednesday for we had an 'unusual' one. We pledged ourselves not only to meet our obligations to the various departments but to give at least $100 as a free-will offering to the '407 Movement.'"

"Our Sabbath School will give $10 monthly to the '407 Fund.'"

Also many inquiries have come regarding scholarships in schools, cost of village school or village teacher. So I feel it is true as one woman said when I asked the question in the conference at Cambridge, N. Y.—"women work."

I should like to hear plans for "follow up" work in each Presbyterial. There should be a "407" Presbyterial Committee, also a "407" Committee in each society. Let me hear from you so I may encourage others by telling what you are doing.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

By Mrs. J. H. Maxwell, Secretary, 142 Taylor Ave., Beaver, Pa.

April 15, 1919.

The Women's Board met in regular session at the close of the prayer meeting. The President called the meeting to order. Minutes of the last meeting read and adopted.

Treasurer reported the receipts for March were $20988.44; disbursements, $27143.91. On motion report of Treasurer was adopted and placed on file.

The Board was favored very much by having the presence of Dr. and Mrs. Alexander, of Egypt; Miss Kate Hill and Miss Sallie Dickey, formerly of India, with them. Mrs. Alexander gave us a talk on behalf of our young lady missionaries. Dr. Alexander told about the P. M. I. This building which is housing the institution that is raising up the future Protestant churches of Egypt belongs to the Foreign Board and they have authorized Dr. and Mrs. Alexander to solicit funds for a new building.

Statistical Secretary reported Hudson and Jersey Presbyterials had united.

Indian Secretary presented reports from the three stations. A kitchen range was ordered for Tama.

Mrs. O. H. Milligan, of Avalon Pa., was elected a member of the Board.

Home Secretary received reports from Langloth and Eastonville Missions, Burgettstown, Pa.; Brushton Italian, 12th Church, N. S., Pittsburgh, Pa.; Cambridge, Mass.; Presbytery of Idaho; Oak Grove, Rock Island Italian, Los Angeles, Cal., Italian, and Portland, Oregon.

On motion a missionary was granted for six months to Harmerville and Indianola, Pa.

Letter from Rev. Giffen, of Frenchburg. Report of Frenchburg Hospital was read.

Bills amounting to $225 were ordered paid.

The Egyptian quilts which were

patched by a blind native and sent over here to finish were reported as being finished ready to be sent to the Convention at Cambridge, Ohio, and a vote of thanks was sent to Mrs. Anderson, our Home Secretary's mother, who was instrumental in having this work done.

Foreign Secretary. Missionary appointment was given Miss Marie Truan, for one term.

Parsonage Secretary reported Burlington, Iowa, and Whittier, Calif., as having paid their loans in full.

Meeting adjourned with prayer to meet April 29, 1919.

May 6, 1919.

Mrs. J. D. Sands, President, called the Board to order. Minutes of previous meeting read and adopted.

The treasurer gave a brief resume of the year's work.

The Indian Secretary presented bill of $38 for Tama.

Warm Springs reports, two church members who had not been coming lately, came back and dedicated their two children to God.

200 copies of the Statistical Report were ordered printed.

Freedmen Secretary. Letter was read from Miller's Ferry Hospital. On motion $100 was granted to Hospital. A letter was read from Rev. Bonner concerning the dormitory which is being completed slowly. On motion the sewing teacher of Prairie will be asked to take charge of the boys' dormitory.

Foreign Secretary reported letters which said the break-down of some of our missionaries were due to doing outside work; hence the following motion was passed: Missionaries at home for health reasons are not allowed to take up work of any kind and when home on regular furlough are not allowed to do any work outside of the Board work, without consultation with our Board.

Home Secretary. Miss Laura Sawhill of 4th, Spokane, was elected for another year, as was also Miss Bess Eakin, of Butler, Pa.

Miss Edna Davidson, of Hickory, Pa., was selected to teach at Frenchburg, the coming year.

Bills amounting to $294.66 was ordered paid. A Thank-Offering bill of $4.20 was ordered paid.

Mrs. H. C. Campbell and Mrs. J. H. Maxwell were elected to attend the General Assembly.

Young Women's Secretary reported six new societies as follows:

Beaver Valley, 2nd New Castle, Kate Hill Circle, President, Esther Wagner.

Chartiers, Greenside Ave., Girls' Mission Circle, President, Marie Luke.

Xenia, 2nd Xenia, Y. W. M. S., 20 members, President, Mrs. Robt. Bryson.

Clifton Y. W. M. S., 15 members, President, Carrie M. Rife.

Southern Illinois, 3rd, St. Louis, Y. W. M. S.

Rock Island, Hanover, Helen Ferrier Circle, 20 members, President, Mary Emma Speer.

Adjourned.

MRS. J. H. MAXWELL, Secy.

OHIO ENTERS A NEW ERA.

Ohio will now have available more than $100,000,000 which she has been worse than wasting annually in buying intoxicating liquors. This money will be used for home betterment, for self-improvement, and in a way which will advance the real interests of the community and the state. Legitimate business will benefit when the slide is switched, and the $100,000,000 poured into the cash register of saloons will find it way into channels of legitimate business. No wonder business men are looking for increased trade and better collections. Other states have benefitted because of Prohibition and Ohio will not be an exception. The state will enter a new era and everybody outside the liquor camp believes it will be a better and happier period because the saloon millstone is removed.

—American Issue.

STUDY FOR THE MONTH.

HOME MISSIONS.

A primary missionary obligation is to purify the fountains out of which the missionary streams flow. Unless there is a genuine Christian civilization in America the impact of America on the non-Christian world will not be life-giving.—J. F. Love.

Bible Lesson—Nahum 3rd Chapter.

Roll Call—Temperance Items.

Topics for Study—

Text: Blessed is the nation whose God is the Lord. Ps. 33-12.

General Topic: Can There be a Christian America? Yes!

1. The Relation of Home Missions to a Christian America.

(a). The Church the Fountain-head of Home Missions.

1. Every member an active missionary.

2. Missionary societies as the organized expression of missionary spirit and work.

3. Missionary enterprises launched and supported by missionary societies.

4. Specific evangelical and philanthropic enterprises—among mountaineers—in the cities—among immigrants at our door.

II. Evils to be Overcome to Make a Christian America: Mormonism, Intemperance, Sabbath Desecration, Irresponsibility of Entering the Marriage Relation and Consequent Frequency of Divorce.

The Pacific Coast and the United Presbyterian Church.

1. America's Position in the Future.
2. Our Oriental Neighbors.
3. What the Northwest Will Need When the War is Over.
   1. Field Secretary.
   2. Summer Schools.
   3. Conferences.
   4. Mission Meets.
4. Southern California a Mission Field.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

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Simnasho, Oregon .....Rev. W. A. Matthews
Tama, Iowa .....Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

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Miss Flora B. Torrance, Boise, Idaho.
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Miss Irma G. Allen, Fresno, Calif.
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*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.